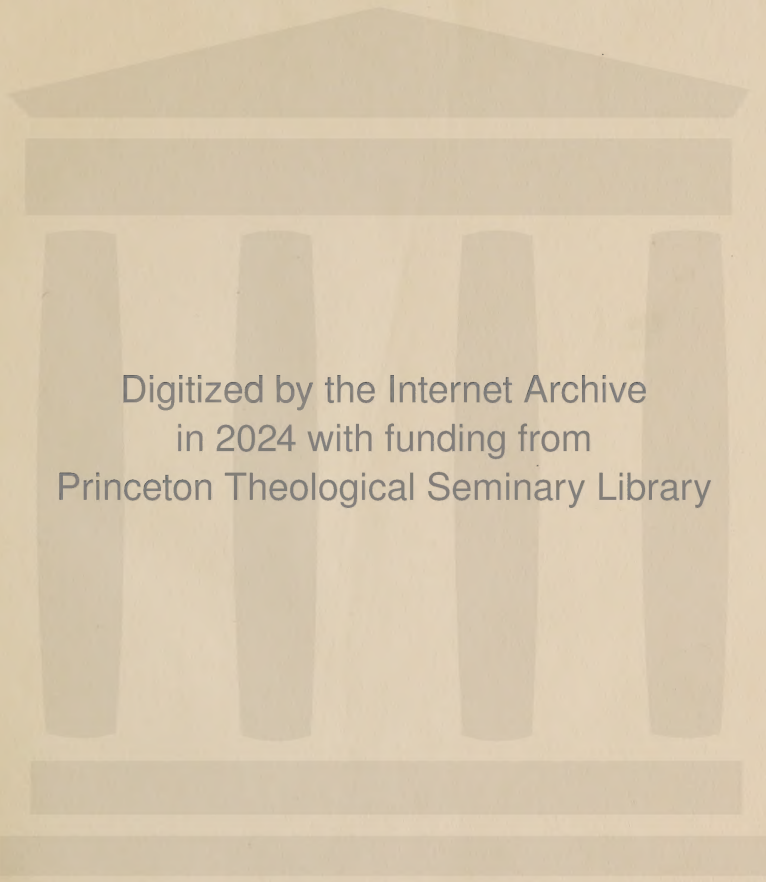




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Scott, Jacob Richardson,
1815-1861.
To Thee this temple



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TO THEE THIS TEMPLE

JACOB R. SCOTT'S DIARY

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Monday Dec. 31. This morning, Dr. J. S. Carleton called on me at 10 o'clock. At last, we set out our trunk, since at 11, leaving about 12 o'clock. Made a call on and dined at my old boarding place, Mr. West's. After dinner, called in to see Mr. Perkins, pastor of the church, and at about 2 P.M. set out for Chelsea where we arrived through mud and mire with wet feet, somewhat after 6 P.M., making my day's walk, 32 miles, and that of Dr. C. 26. We first visited Dr. J. M. Carleton's, who, with his wife and family, we found very agreeable. True, pretty, seemed to abide there, and I enjoyed the time of my leave.

Tuesday, Jan. 1, 1833. This morning, after having attended the 1 o'clock prayer meeting at the Baptist society, (on the occasion of the church fast is the Salem Association) and having spent some little time in Dr. Carleton's family, left them at 10 A.M. for the stage for Haverhill. But was so ^{very} unwell, not being any portion of our time, but the ^{very} besting and so especially bad, that we were absolutely compelled to do it.

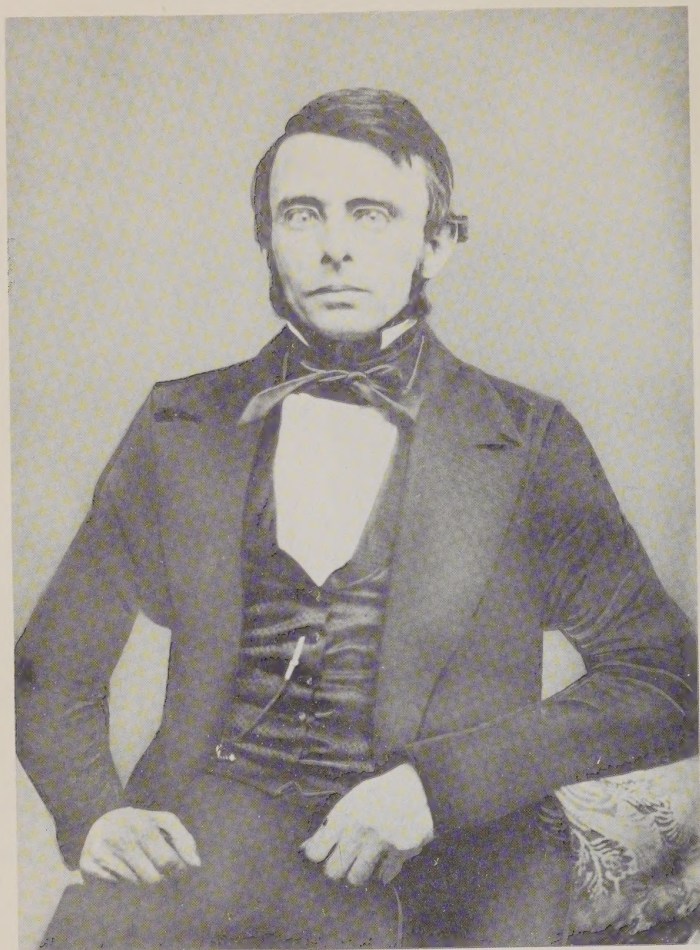
At 10 A.M. with Mr. Wether, brother, who seems to be a good kind of father in Israel. Rev. Stephen P. Hall, the pastor of the church, banded at his house. In the afternoon, attended prayer meeting, and took Carle-

ton's part in the exercises. In the evening, attended the Free Will Baptist Meeting, and heard Rev. Mr. T. D. Pratt of Providence preach a curious kind of anti-
apostasy sermon. A number of addresses were made afterwards, very zealous and good.

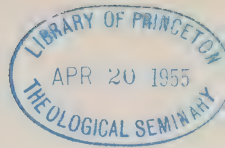
Wednesday, Jan. 2. The ground being somewhat frozen, set out a few moments before 9 o'clock for Boston. The little acquaintance which I formed in Dr. Carleton's family, and with Dr. Hall, combined a desire for its continuance. Though surrounded with all that is calculated to render life comfortable in a transient sojourn, have been not to forget from whence they remained through, and enjoyed my journey. I earnestly desire that Dr. Hall's health may be restored, and that he may long continue attending the church that whole his talents and disposition seem to afford a rational hope. Arrived at 1 P.M. at 3 o'clock P.M. where we stopped at Dr. Wiley's in Haverhill, took some refreshment, and again took up our staff. Travelled on to Chelsea where I stopped a few moments, and then, on asking my mother, that I was not very tired, continued till we reached Boston, about 10 o'clock, and immediately to Mr. O'Connell's society, and heard him

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The Most Ancient of the Three Books Containing the Hitherto Unpublished Diary of Jacob R. Scott.



J. R. Scott.



TO THEE THIS TEMPLE

The Life, Diary and Friends
of
Jacob Richardson Scott
(1815 - 1861)

By
Elizabeth Hayward
and
Roscoe Ellis Scott

THE AMERICAN BAPTIST HISTORICAL SOCIETY
Chester, Pennsylvania
1955

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Roscoe E. Scott

TO

J. P. S.

AND

E. P. S.

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FOREWORD

THE TIN BOX

Dr. R. E. E. Harkness, Editor, The Chronicle

Here is a story that has slumbered in a tin box for nearly a century — the true story of a New England boy who was made fatherless by the War of 1812. Apprenticed in his early teens to a printer, he made his own way from then on; put himself through college and seminary, and became one of the popular Baptist preachers of the generation just preceding the War between the States.

Throughout his active life he kept a diary. In it he records his trips by stage, by sleigh, canal-boat, afoot and on horseback, in the years just before and just after the introduction of railways and ocean liners. He describes his labors in Virginia with both white and colored parishioners, his travels over much of the then settled portions of the Union, and his tour of Europe and England in the peaceful Victorian era. He names great numbers of people — from slaves to Presidents — whose paths crossed his. He tells how he came to write "To Thee This Temple" — a dedication hymn which ran through several editions of early denominational hymnbooks. He reveals his ambitions, his achievements and his disappointments.

Twice married, he died in 1861. His widow treasured the diary and other pertinent papers of his in the tin box.

The authors of this book, through persistent research, have filled in a great deal of interesting background for the career of Jacob R. Scott. To read it is to gain a fresh perception of the world in which our forerunners lived, and of the spiritual heritage which they have bequeathed to us.

Chapter I

A NEW ENGLAND COSMOPOLITE

"No man is born into the world whose work
Is not born with him. There is always work,
And tools to work withal, for those who will."
-Lowell.

Back in the rugged days of Andrew Jackson's presidency, a tall, energetic young man, one year out of college, was teaching school in Hyannis, down on Cape Cod. Hyannis, known today as a populous and popular summer resort, was in 1837 just a pleasant, provincial, seafaring town of sixteen hundred people. Let us transplant ourselves in time and place, and look in at the teacher at Captain Warren Hallett's, where he has a room. The youth, who won his A.B. at Brown in 1836 after a battle against financial odds, both of his parents being dead, has been teaching for the past year to pay off his debts and to lay up enough money to start his professional studies; he is in charge of the Hyannis High School. He makes friends readily among seagoing folk; his own immigrant ancestor, Captain James Scott, perished in a shipwreck off Marshfield Beach in 1787.

Our young man, whose name is Jacob R. Scott, is not only a teacher but also in much local repute as a writer, lecturer and lay preacher. It is November. Only last June, as recorded in his diary, he "delivered the address at the laying of the Cornerstone of the Bapt. Meeting House, about to be erected at Osterville". Now, with the tang of Thanksgiving in the air, he sits in his room, quill pen in hand, composing the words of a hymn to be sung at the dedication of the completed church structure. The simple but feeling words later found their way into hymnals, and became a standard Dedication Hymn for forty years after they were written:

"TO THEE THIS TEMPLE WE DEVOTE,
Our Father and our God!
Accept it Thine, and seal it now
Thy Spirit's blest abode.

"Here as the voice of prayer ascends,
The notes of praise arise,
Oh may each lowly service prove
Accepted sacrifice.

"Here may the Christian's heart expand
And glow with heavenly fire;
Here may Thy saints foretaste the bliss
To which their souls aspire.

"Here may affliction dry the tear
And learn to trust in God, -
Convinced it is a Father smites,
And love that guides the rod.

"Peace be within these sacred walls.
Prosperity be here! *
Long smile upon this people, Lord,
To comfort and to cheer".

America, to the young author of this Dedication Hymn, presented a sharply different environment from that of today. In his short but intense career of forty-six years he exerted a positive influence on his country's maturing national consciousness. America's national immaturity in 1815, the year of Scott's birth, was marked by the rudimentary state of our industrial and liberal arts; also by such national characteristics as racial snobbishness, regional provincialism, anti-British and anti-French prejudice, bitterness and persecution towards new religious sects, economic favoritism in education, and a sort of monastic rigidity in educational methods and textbooks. Scott contributed to the progress that has taken place in all of these departments.

His interest in music -- begun at a time when songbooks with printed musical notes were a rarity in America -- lasted throughout his life. It was stimulated when he heard the "Swedish Nightingale", Jenny Lind, sing, and when he listened to the choirs in European cathedrals. His final contribution to better church music in America was a prize-winning pamphlet on the subject of congregational singing, published in 1859.

Science and invention appealed to Scott's studious mind, both as a teacher and an observer, as his diary repeatedly indicates. He tells of his first ride on a very early steam railroad -- in 1834 -- with a companion who was no stranger to Vulcan's arts. The companion was none other than Scott's grandfather, Peter Mackintosh, blacksmith, who a half-century earlier had "sooted" the faces of Boston Tea-Party members at his forge, and had hooped cannon-wheels for the Battle of Bunker Hill. With Paul Revere and others, Grandpa Mackintosh was a founding member of the Massachusetts Charitable Mechanic Association (owners of Mechanics Hall), and, according to its minutes, "constant in his attendance at our meetings" until his death in his ninetieth year.

Among the engineering projects referred to in Scott's diary are Philadelphia's waterworks, and the electroplating industry in England. He was born several years before the first crossing of the Atlantic Ocean by steamship. When, in manhood, he visited Europe, his outgoing voyage was on a sailing vessel, but his re-

*Psalm 122, paraphrased

turn voyage was on the S. S. America, one of the early steamships of the Cunard Line.

Slavery was a main issue in American politics throughout Scott's adult life. He died in 1861, just as the War Between the States was gathering momentum. In an era when slavery was an engrafted concomitant of American life, he served as simultaneous pastor of blue-blooded Virginia congregations and of humble negro churches, promoting a large "Temperance Club" among the colored folks; marrying them -- often with little or no monetary compensation -- and paying tribute in his diary to more than one old colored "saint". Certain picturesque incidents of his work among the colored people will be related in a later chapter.

His own career was devoted unswervingly to the service of the Almighty. He might well have had himself in mind, and not only the lumber and nails of a building, when he penned that Dedication Hymn, "To Thee this Temple we Devote!" A score of years later, after losing two of his children and their mother, he would still have written "Here may affliction dry the tear". And the closing stanza, "Peace be within these sacred walls --prosperity be here", aptly symbolize the closing years of his life, when by request he addressed his fellow-alumni on "Ministerial Success"; was elected an honorary member of Phi Beta Kappa; and when Mrs. Scott used to say to him, looking fondly on their four healthy children, "We have the prayer of Agur answered, 'Give me neither poverty nor riches; feed me with food convenient for me'." Even to the end he was an active and wise master-builder, serving on the School Committee and as the very first Superintendent of Schools in his native town of Malden Massachusetts, after a throat affection compelled him to give up public speaking.

The story of Jacob R. Scott's life is sketched in the chapters that follow, together with significant extracts from his writings and notes on his diary covering the years 1832 - 1860; this contained literally hundreds of names of prominent persons of the period in question. With some of these he had indirect contact, but most of them he saw. They include such personalities as Daniel Webster, whose name is synonymous with American senatorial oratory; President Martin Van Buren, the "Little Dutchman"; Charles Dickens, better known at that time as "Boz"; Queen Victoria and her husband the Prince Consort, besides many lesser lights whose good deeds in a naughty world may have outshone those of their more famous contemporaries.

Chapter II

DEVOTING THE TEMPLE (1815 - 1832)

"Tis education forms the common mind:
Just as the twig is bent, the tree's inclined."

- Pope.

On March 1, 1815, when America was still celebrating the end of its second war with Great Britain, the small squalling subject of this biography first saw the light of day. Three weeks later his father, young Lieutenant James Scott III, a stationer and bookseller of Boston, died as a result of that war, leaving the baby and his two-year-old brother, James Scott IV, to be brought up by Eunice Scott, the mother -- a widow at twenty-four.

The blood of a seagoing ancestor, Captain James Scott I, ran in the veins of the two boys, and seems to have cast a spell on Jacob, for some of the happiest moments of his life were associated with WATER, whether crossing Massachusetts Bay to Cape Cod, or crossing the Atlantic Ocean, or travelling by canal boat to visit Niagara, or swimming the waters of the Providence River, where he saved the life of a fellow-student at Brown. One might also include the outdoor baptismal waters, especially those of a river in Ettricks, Virginia, where Jacob baptised many persons, both white and colored.

The old sea dog, Jacob's ancestor, made many voyages, from ports in England and Ireland to ports in Nova Scotia and New England. A quaint "Journal by gods permission in the Rebecca, Capt. Edwd Cahill from London towards Boston in New England, kept by James Scott", covering four round trip voyages from March 1755 to November 1757, at which time Captain Scott appears to have been a First Mate, has been preserved among the John Hancock manuscripts and indicates that for a time, at least, Captain Scott was in the employ of the patriot or of his uncle, Thomas Hancock.

This ancestor of Jacob's, Captain James Scott, emigrated to America about 1760, and in all likelihood helped smuggle powder and other supplies to the colonists before the Revolution. A memento of his has been preserved -- his huge gold watch, nearly an inch in thickness, found in the Captain's sea-chest after the disaster in which he lost his life.

Captain Scott's brother-in-law, Jeffrey Richardson, operated rope-walks in Boston. A singular incident that may be explained by mental telepathy, has been handed down in the Richardson and Scott family records concerning the Captain Scott shipwreck. In the words of the "Richardson Family" book: "His (Capt. Scott's) brother-in-law was awoke early one morning, hearing his name called, and remarked to his wife, 'Brother Scott has arrived and called me'. She intimated, 'it was probably only a dream'. After

a few moments again was started, and, getting up, told wife, 'Bro. Scott surely called me'; but finding no one at the door, retired to sleep, having made a note of the event, so much was he impressed by it. Within a few days, news was brought that early that morning ... , Capt. Scott was wrecked and drowned near Marshfield shore."

Captain Scott's disaster seems to have had some good results so far as later mariners were concerned, for, two months after his death, announcement was made in the Boston Gazette that the recently organized Humane Society of Massachusetts "have ordered a building to be erected, at their expence, on Marshfield Beach... for the reception and preservation of such unfortunate persons, as may happen to be shipwrecked."

In the hectic Boston of 1775, when Paul Revere rode and the Battles of Lexington and Concord were fought, the old sea-captain's son, James Scott II, was an eleven-year-old Boston boy. Many stories he must have heard about the "Boston Massacre" of 1770, when his uncle Jeffrey was reported killed, his identity being confused with that of one of the victims. Three days before the Massacre Uncle Jeffrey had tangled with the British soldiers in a brawl. His version of the fight, given under oath, was as follows:

"I, Jeffrey Richardson, testify and say that on Friday the 2nd inst. about 11 o'clock, a.m., eight or ten soldiers of the 29th regiment armed with clubs came to John Gray's ropewalks, and challenged all the rope-makers to come out and fight them.

"All the hands then present to the number of 13 or 14 turned out with their mouldring sticks, and beat them off directly. They very speedily returned to the rope-makers, reinforced to the number of 30 or 40; and, headed by a tall negro drummer, again challenged them out, which the same hands accepting again, beat them off with considerable bruises. And further I say not."

When James Scott II reached the age of seventeen, he enlisted in the Continental Army, as an Ensign in the 7th Massachusetts. Returning to civilian life, he became foreman of his Uncle Jeffrey's ropewalks. He set up a home factory of his own in Elliott Street, Boston, in 1804 for the manufacture of cord and twine. His grandson, Jacob Richardson Scott, the subject of our narrative, was destined for a professional career rather than for rope-making or other maritime pursuits, despite his inherited love for the water.

Jacob's father, James Scott III, son of the rope-maker, saw a "heap o' living" in a tragically short life-span of only twenty-six years. Known as Lieutenant Scott, he served as an officer of the "Independent Fusiliers" in the War of 1812. Illness caused by exposure when helping construct fortifications in Boston Harbor, resulted quickly in his death. In civil life, he operated a book-binding business at 31 State Street, Boston. Studious by nature, he had been awarded a silver medal by the Boston School Committee

in 1800 from the Benjamin Franklin Fund, "as a Reward of Merit". Married at twenty-three to Eunice, daughter of Peter Mackintosh of Tea Party fame, he had two sons -- James Scott IV and Jacob, the central figure of this book.

At his father's death, Jacob was only three weeks old, and his brother only two years. Widow Eunice Mackintosh Scott continued to live in Boston until her marriage, seven years later, to James Hitchings of Malden, a widower who had already had eleven children! Fortunately for her, during her Boston residence, she had Father Mackintosh to help her in disposing of the bookbinding and stationery business; she also helped support herself by teaching school; her own two boys were among her pupils. From the time she married Mr. Hitchings, the town of Malden became the Scott family home; even at this day (1954) one of Jacob Scott's grandsons lives there.*

The influence of Mother Eunice on the fatherless Jacob was tremendous, especially during the first seven years of his life, before she remarried. When the boy reached his early teens, he was apprenticed to Mr. Farmer, a printer, publisher of the Hingham Gazette, in Hingham, a town about twenty miles from Malden. A couple of letters written by the boy and his mother at this time, shed a significant light on the life and thoughts of each. The mother's letter, written in 1829 and signed "Your affectionate mother till death", tallies with what is known of her in general -- namely, that although her own schooling was quite limited, she had taught school and Jacob had been one of her pupils; that she was a devout and active member of the Malden Baptist Church, and that the state of her health was causing her grave concern. Small wonder the latter, for besides mothering her husband's brood of eleven -- or such as were left at home, at least -- and taking care of her own two children by her first marriage, she had borne three more children to Mr. Hitchings (one of whom, Baby Eunice, had died), and at the time the letter was written she was soon to become a mother again. She died in five years, a victim of tuberculosis, and, had she lived but a few weeks longer, would have added another birth to the already long list in the Hitchings family Bible. Indicative of her religious nature, the first child she bore to Mr. Hitchings was given the curious name of "Hanse Koke" -- a corruption of Hans Koch, a noted 17th-century theologian.

Jacob's 1829 letter, written from Hingham to his brother "Jimmy", is worth quoting in part, showing as it does a combination of youthful exuberance and seriousness quite uncommon in a boy of fourteen. It covers four pages of foolscap -- a thousand words or more:

Hingham, July 10th, 1829.

*Frank Richardson Scott, Jr.

ham, there has been five fires.

those pictures to Mr. and Mrs. Farmer, and Mr. Wn, who were probably thankful, and showed them s" which you gave me, which made them tolerable

pleasant time when in Boston last. I frequently might work in the city; but, yet, I think I am ee resigned to the will of Providence. May I be eegree. I am contented, and presume I shall be, rs. Brown acts towards me as she has, and Messrs. er the same. It is one of my chief endeavours e more than honorable names -- honest and faith-ust I shall find this always the best way, enter on the active stage of life, it would be have these appellations attached to me. Nothing by unfaithfulness; though it may be behind my k, it will stare me in my face and become my or I am now forming habits that are to become my prosperity or adversity in after life. You e considered this in regard to yourself; --if you would advise you to, and act accordingly. You me, should I give you some advice; I hope you will me..... (Follows a dissertation of almost 400 eryday morals"-- honesty, faithfulness, cheerfulness on the rewards of religion --"the bliss of heav- their contrary penalties -- "the abyss of Hell" . an enthusiast, a bigot?" he writes, and continues o be so; but I deny it", and then proceeds to an f Baptist tolerance as regards other denomina-

lerable well; remember me to Grandmother, and my

aunts; and all relations on my mother's side; give my special regards to my mother the next time you see her; -- she has certainly been a good mother to us; we should respect and love her, and do all in our power that would conduce to her happiness and welfare. Let us cheer her while we have her to cheer and direct us by her good maternal advice. May we defend and comfort her by showing that we are dutiful children.

Messrs. Farmer & Brown, with their wives are well. I presume they would be glad to have you pay me a visit when you feel inclined. It would be a great pleasure. Only 50 cents passage money; and relaxation from business, you know, is pleasant occasionally. I should be happy to accompany you to Nantasket Beach: one of the most pleasant places in Massachusetts; not excluding Nahant. You must write me within a fortnight. I should be pleased indeed to have a long letter from you. That is, one as long as this. I have endeavoured to give you as much as the postage money is worth, at least. I hate to receive short letters; therefore I generally try to "do as I would be done by." Please show this to mother. She will be anxious to hear from me. Remember me to your fellow apprentices.....

From your affectionate brother
Jacob R. Scott.

Mr. James L. Scott, Boston, Mass.
Care of Messrs. W. & J. Pendleton.

P. S. I sent Mr. Pendleton one of last week's paper, you can ask him if you may see it (i.e., the "Hingham Gazette", on which Jacob was working). I think I shall send one to them occasionally.

"Good bye; good bye, and is it so,
And must I from my Jimmy go?" -Tom Moore altered.

I hope I have not worn out your patience by filling out this sheet so thoroughly; but to tell the truth, I wish I had the room on this sheet to write as much more. So once more,
Good Bye, J. R. Scott.

The great attachment to his mother, evident between the lines of the foregoing letter, had another basis besides his having never known a father. Two years before, at the age of twelve, the boy had been baptized into the membership of the Malden Baptist Church, and Eunice and her son had been constant in their attendance together. A few years later, referring to a critic, Jacob wrote in his diary, "If he intended to accuse me of plagiarism, I could say before GOD that my sermon was written with nothing before me for assistance but my mother's great Bible, with herself for a concordance."* Again indicative of

*See Diary, Feb. 9, 1834

maternal encouragement and help is the fact that he preached his first sermon when only fifteen years old.* The influence of his mother Eunice on his character and choice of a career is reminiscent of that other Eunice of whom St. Paul wrote to Timothy: "I call to remembrance the unfeigned faith that is in thee, which dwelt first ... in thy mother Eunice".

Two other important early influences should be emphasized: one a man, the other a book. Of the man, Dr. J. Newton Brown, who baptized him, he spoke in terms of indebtedness and affection on many occasions when their paths crossed in later life. Dr. Brown was an able writer and editor as well as preacher; Jacob spent part of a college vacation collaborating with him on his "Religious Encyclopedia", and Dr. Brown in his turn wrote the introductory preface to a widely circulated booklet on church finance of which Jacob was the author.

Even stronger than the influence of Dr. Brown was the influence of a book -- "The Life of the Rev. Thomas Spencer, of Liverpool", by Thomas Raffles. Spencer, an English boy-preacher who was famous at eighteen and met death at twenty by drowning, became Jacob's guiding star. He read and reread the biography many times, both before and after entering college. He made it the subject of a special theme at Newton Theological Institution. When Jacob visited England in 1852, he went out of his way to meet Spencer's biographer, Dr. Raffles, in Liverpool, and to worship in Spencer's church, as at a shrine.

Did Jacob or his mother pick up this little book in his father's bookstore in Boston? Raffles wrote it in England in 1813, and it was republished in 1835 as pp. 195-274 of "The Christian Library", in which form it is still available in some city libraries. The spread of years indicates that it was a popular book for at least a quarter of a century.

In any case it would seem that Eunice must have selected a personal home library before disposing of the book business. Thus James and Jacob would have had access to many more books than were in the average New England home of the 1810's and 1820's. The practically perfect spelling of Jacob's letter, written when he was fourteen, as quoted earlier in this chapter, would certainly stamp him as something of a bookworm: this in turn may explain his becoming a "printer's devil". His Anglicized spelling of certain words -- he would have offered to "shew" his brother around the "harbour" -- did not mean that his reading was confined to books printed in England, or to the King James Bible, for the Americanized spellings did not come into use until quite a bit later. Even as late as 1845, the "Child's History of the United States" tells how the tea was thrown into Boston "harbour".

*Several letters by his widow so state. The text was I Cor. 9: 16, 17.

Not the slightest reference to his stepfather James Hitchings is to be found in any of Jacob's diaries or letters that have been preserved. It may be unfair to assume that this denotes a coolness between them. It would be fairer to say that the boy found it hard to warm up to a man seventeen years older than Eunice -- a stepfather who already had eleven children! One is reminded of the classic story of the mother who shouted, "Pa, come quick! Your children and my children is fightin' with our children!" But before we drop further mention of this remarkably vital paterfamilias, be it here recorded that he lived to the ripe old age of ninety-six, being, as a contemporary newspaper phrased it, "with few exceptions, the oldest person who ever died in Malden".

Jacob's experience as a printer's apprentice was less than two years, but long enough to give him valuable training in practical arithmetic, typography, and the symbols used by authors and editors in correcting proof. He learned much about paper stocks and their quality, for he invariably selected good stout blank-books for his diaries -- books that would have done credit to his father the bookbinder, and which after 120 years are still in remarkably sound condition. He assisted in the production of the "Hingham Gazette", and is thought to be the youthful author of a certain fearful and wonderful piece of doggerel 66 lines long, entitled THE NEW YEAR'S OFFERING OF THE CARRIERS OF THE HINGHAM GAZETTE, TO ITS PATRONS, JANUARY 1, 1831. Printed on white rag paper with fancy woodcut border, it was kept by Jacob all his life, and may have been his first serious effort at composition in rhyme. He certainly was not proud enough of it to sign his name, but it comports well with his penchant for writing long letters, like the above-quoted epistle to Jimmy, and it bears other earmarks of his authorship. After saluting and complimenting the newspaper readers as patriots in "Columbia's" cause, he concludes with the following heart-wringing appeal for a handout for the hard-working carriers:

"Your carriers' good wishes, they
 To you have now expressed;
 Oh have you not a wish for them,
 That opes within the breast
 A very little place, from which
 May gush a generous spring,
 Which e'er shall flow until it shall
 Loosen each purse's string?

"When such sight as this, to cheer
 Your carriers, appears,
 Gladly their wishes they'll extend
 To MANY happy years."

About this time Jacob Richardson Scott made the crucial decision of his life -- to prepare for college, with the Christian ministry as his ultimate goal. He was influenced, of course,

by his inner stirrings, and encouraged by his mother and pastor and by perusals of the Spencer biography, as well as by the favorable reception given to his own first sermon in church. Accordingly, he moved from Hingham to South Reading (now Wakefield), an inland town about ten miles north of Boston, where he took a year's course of high-school subjects at South Reading Academy.

He had indeed embarked on a challenging adventure -- one that would consume ten years of his life, including time taken out for teaching, before he would finally tuck his university and seminary diplomas into his trunk and be known as a full-fledged minister.

A subconscious factor in the boy's decision may have been the career of Adoniram Judson (1788 - 1850), pioneer missionary to Burma, and Baptist hero of the early 1800's, for Judson was born in Malden, Scott's home town; graduated from Brown in 1807, sailed for Burma in 1812 and was famous in American church circles all during Scott's boyhood.

It is a tribute to Scott's character that his brother Jimmy and his young half-brother, Horace Hitchings, later followed his example and became ministers of the gospel. His eleven-year struggle must have impressed them as a joyous adventure rather than a bleak and unequal contest with poverty.

It was an age when one's temple of education could not be erected without a devoted, tenacious campaign. Indeed, the general level of American education was pitifully low, judged by present-day standards. The public records of those days are replete with deeds and other papers that were signed by cross-mark -- the owners, often substantial citizens, being unable to write their own names. Free high-school education was practically unknown. Horace Mann, the apostle of free public education, did not start his great program until 1837 -- when Jacob was already through college.

The first primitive railroads were being built, but the miserable transportation conditions of the era put advanced schooling out of the reach of many a poor but ambitious lad. His sisters, needless to say, never even dreamed of a college education -- "woman's place was in the home".

Brown's tuition fee of \$64.50 a year when Scott entered must be considered in the light of a wage scale of only a dollar a day for wage-earners. A ministerial student must dress respectably -- and Scott had to pay \$35 for a suit in 1842, the equivalent of well over a hundred dollars in today's money.

Dormitories were uncomfortable barracks, where the student, while figuratively sweating out his Greek, Latin and philosophy, had his choice of freezing in winter, or building his own fires. Lecture halls and assembly rooms were heated by charcoal stoves

specializing in uneven distribution of heat. An amusing commentary on these conditions is found in a letter addressed by Scott to "Mr. Critic" of his debating society at Brown, in which he says:

"Again winter has come, and has brought with it a tendency to approximate to the fire. When gentlemen crowd around the fire, some forming an array of chairs, and others standing up, as if to deny the generous heat to exert its kindly influence upon those gentlemen whose sense of propriety will not suffer them to help constitute the rampart, we can easily see they are materially diminishing that interest which is so essential to improvement. The room may be, and, I believe, generally is comfortable throughout; but when this is not the case there may, with no disturbance be a gentlemanly interchange of seats near the fire; no apology should be admissible for ... a gross violation of politeness."

Economic hardships and physical discomforts, however, meant little to Scott when he made his great decision. He saw it as a duty, and

"When Duty whispers low, 'Thou must',
The youth replies, 'I can'."

Little is known of his year in South Reading Academy: Greek, though, must have been one of the studies, for we find him reading his New Testament in Greek from the very beginning of his Freshman year at Brown. How resolutely he applied himself to his preparatory work at the Academy, may be judged by a recommendation signed by John Pratt, Principal, dated August 12, 1831, at the end of Scott's first term: "I entertain a high opinion of the talents, industry, moral worth and general deportment of J. R. Scott, the bearer, as a young man, scholar, & Christian."

Chapter III

LEARNING, THE HARD WAY (1832 - 1842)

"And gladly wolde he learn, and gladly
teche."
- Chaucer.

Many there be that start diaries, but few there be that keep them up. It was typical of Jacob Scott's dogged persistency that the diary he started two or three days after entering Brown University, he kept up for twenty-eight years -- or to within one year of his death. During this entire period there were only two lapses of as much as a year each, and none as long as two years. One of the lapses, that of 1852 - '53, was due to his journal becoming lost, strayed or stolen -- probably stolen, as eight pages containing the record of his courtship of Miss Catharine Seaver have been torn out; by Miss Seaver herself presumably, for she is known to have had a quick temper as a partial offset to her many virtues.

No temple is built without "cunning workmen". The first ten years of the diary give a picture of young Scott as he struggled to obtain higher education -- the tools of his trade, so to speak -- the basic knowledge and techniques which enabled him later to sway audiences, build up churches, and leave his impress on whole communities. Nor do we refer exclusively to "book-larnin'", for the financial stress that forced him to take whole semesters out for teaching and preaching, gave him a practical bumping-around that most of his schoolmates were denied. These circumstances must have been a blessing in disguise. They greatly broadened his contacts and acquaintances, and taught him how to make friends and influence people.

Ten years rolled by from October, 1832, when Scott entered Brown, to September, 1842, when he graduated from the Newton seminary and "started on my return to Petersburg (Virginia) to take charge of the Market Street Baptist Church". Ten years, for this keen-minded student to put himself through seven years of schooling. Ten years, to change him from an overly introspective boy of seventeen into a genial, resourceful young man of twenty-seven.

These ten years of alternate learning and earning have, in the following paragraphs, been compressed into a brief outline. Note the confused pattern of activities. Each year listed is a school year, running approximately from September 1 to September 1. Commencements were held after the summer vacation, back in those days; the public exercises came just before the beginning of the new term -- hence the name, "Commencement".

When this outline is read in conjunction with the corresponding portions of the diary (as reproduced in the second part of this book), it becomes a story of living human hopes, aspirations and accomplishment.

1832 - 1833 (Freshman at Brown)

Entered in October, a month late.

Highlights:

Hears "the Hon. Daniel Webster, LL D." plead a case in court, Supreme Court Justice Joseph Story presiding (Nov. 15).

JRS reaches a crisis in his finances as early as Dec. 4, and confers with President Wayland, whose sympathy and tangible help he finds tremendously reassuring.. ("Out of charcoal -- out of oil -- shall soon need a new suit -- and no money").

JRS forms a friendship with Calvin Philleo, fiancé of the noted pioneer in negro education, Prudence Crandall (Nov. 11, Dec. 16 and 18).

Studies French on the side (see diary, June 4, 1833). The Brown catalog offered no instruction in modern languages while Scott was a student. Two years after this incident, Scott was given a French room-mate.

President Andrew Jackson and Vice-President Martin Van Buren visit the college (June 20).

JRS teaches Sunday School in Knightsville, alias "Monkey Town" (June 30).

He becomes an expert swimmer, and saves the life of a schoolmate, Joshua Macomber (July 16). Macomber and Scott were subsequently close neighbors (Rooms 25 and 26) in the Hope College dormitory.

1833 - 1834 (Sophomore at Brown)

To secure funds, JRS is permitted to teach school in Barrington, an 8-mile walk from Providence, from December 2 to February 22 -- three months out of the heart of the term. In June, he is sent home for ten days with influenza. Yet he writes (July 23), "Have passed examination on studies of past term. Succeeded much beyond my expectation".

Highlights:

"The Hon. Henry Clay" visits the college (diary, Nov. 16, 1833).

JRS has an altercation with a "young southerner" (see same date).

JRS hears Daniel Webster make a six-hour speech and yet lose his case (Nov. 20).

Spends Thanksgiving at George Carleton's home, in Boston.

Dec. 18, composes a "poetical epistle" of 100 lines to Carleton from Barrington.

Teaches school on New Year's Day.

During a 2-day recess from school teaching, goes to Providence and is elected president of his Debating Society (Jan. 18, 1834).

JRS is chosen as spokesman of his class in a fracas with Instructor Simmons, a brilliant Harvard graduate who seems to have had a tactless personality (May 31).

Gets in considerable preaching practice along with his teaching. Is voted a license to preach (see July 4, 1834) by the Hingham church.

A stirring religious revival sweeps Brown University.

After the college term, puts in a month helping the Rev. J. Newton Brown prepare his Religious Encyclopedia, in Boston.

Scott's first ride on a railroad train, August 4, 1834, at the thrilling speed of 24 miles per hour.

Hears Edward Everett deliver a "very splendid" eulogy on General Lafayette, news of whose death had recently reached America.

1834 - 1835 (Junior at Brown)

Loses the entire month of December from Brown, because of the sickness and death of Mother Eunice. This leaves him without any parental stays (he could expect no help from his step-father, who had had fourteen children of his own!).

Highlights:

Hears two "eloquent" discourses on Emancipation, by George Thompson of England (Nov. 20-21). Later (May 31) hears a prominent colored preacher, and deplores the dis-

turbance made by certain students on the gallery stairs of the church.

During the Spring recess, his roommate, a Frenchman, J. T. Rostan of Marseilles, a member of the Freshman Class, dies of lung fever. (This lad's father had been engaged by the American Baptist Foreign Mission Board to attempt a mission work in Paris, in 1832, and a year later had died of cholera, thus making the boy's death a doubly tragic blow to his mother.)

Scott visits "Debtors' Prison" in Providence, and helps distribute Testaments (à la modern "Gideon" Society). (May) At the old Roger-Williams-founded First Baptist Church of America, teaches a young men's Bible Class regularly. (June) Swears off cigar smoking, temporarily!

1835 - 1836 (Senior at Brown)

Graduated September 7, 1836.

Scott evidently must have devoted practically all his efforts and time to his college activities this final year, resorting mainly to borrowing rather than to earning, in order to finance himself. So busy was he, that blank space is left for the entire year in his diary -- space for a resume that he never wrote. Rhetoric, debating and poetry were among his academic interests.

Some of his senior work, including extracts from his commencement poem "Paul at Athens", will be found in the part of this book entitled SELECTIONS.

1836 - 1837

The next two years were devoted to teaching -- with much lecturing and preaching mixed in -- and tested, as never before, the constancy of Scott's resolution to acquire a full ministerial education. Certain diary references indicate that besides paying off college debts, he was rendering occasional help to other persons in financial need.*

*See May 23, 1842 -- "What I wish to do for my sister and other friend." Sibyl Hitchings, the half-sister referred to, was born Sept. 15, 1825.

From Sept. 26, 1836 to Sept. 26, 1837, he taught the High School in Hyannis, Cape Cod. On the side, he studied Hebrew, and was active as a public speaker, clerk of an association of churches, and writer of poems and hymns. It was here that the opening episode of this book took place.

Highlights:

Leisurely trip to Philadelphia and its sights in company with relatives, just after he graduated from college.

Visit to the seminary at Newton, Mass., "which I anticipate entering next Fall". (He had to defer his entrance until the Fall of '38, and even then financial pressure forced him to drop out for over a year.)

1837 - 1838

His second and final year as teacher of the High School in Hyannis, continuing his self-instruction in Hebrew and Greek at odd hours. He bids farewell to Cape Cod September 2, 1838, sailing for Boston, "still in some debt".

Highlights:

Active in the Sandwich Teacher's Association. Stranded all night on the bar off Barnstable (April 5, 1838).

Acquires a reputation as a lecturer and debater, including the subject of "Violent Self-Defense", with regard to which he adopted the unpopular stand (then as now) of conscientious Christian pacifism, his opponent being George W. Niles of Dartmouth College.

Speaks at an anti-slavery meeting (February 8th) in support of his Resolution that "Slavery ... constitutes an element of disunion; and every attempt to extend and perpetuate the institution is fraught with peril to the Union".

Attends the organization of a church composed of native Indians (March 14th).

His elder brother James decides to become a minister, and makes two visits to Jacob on Cape Cod.

1838 - 1839

Enters Newton Theological Institution, October 3, 1838, becoming at once Secretary of the Rhetorical Society, and Treasurer of the "Society of Inquiry" (a society still in existence). Is "very happy" in his work. But on February 26, 1839, after less than five months in the seminary, financial pressures again drive him to the teacher's desk -- this time at a "select school" of young men from wealthy Brookline families. Over a year elapses before his return to the seminary!

Highlights:

Attends an anti-slavery convention in Boston, May, 1839.

Spends the month of August 1839 on one of those care-free jaunts on which he came to rely more and more for recreation.

Visits Niagara Falls, travelling by railroad, canal-boat and afoot, with stops in Saratoga (where he heard Henry Clay again), Schenectady, and Rochester, where he preached twice in the church (First Baptist) of which he was to become pastor fifteen years later. Recapitulates his trip in short sentences: "Have made a delightful tour. Expense about sixty dollars. Amply repaid. Era in my life, seeing Niagara. Particularly pleased with Rochester. Hope for a favorable effect on my health. Gratias Deo".

1839 - 1840

Back at the Brookline private school, teaching at increased pay. Delivers lectures at Brookline Lyceum and Chelsea Lyceum, and at the close of his teaching (May 1840) is invited to become Pastor of the Chelsea Baptist Church. Although he accepts, and serves a month and a half (with two weeks out for a vacation visit to his chum Carleton in the State of Delaware), he leaves Chelsea July 2nd and re-enters Newton as a member of the first-year ("Junior") Class. (Like most seminaries, Newton offered a three-year course, the classes being known as Junior, Middle, and Senior.)

Highlights:

Brookline, Massachusetts, had no High School

until after March 6, 1843 when the citizens, in town meeting assembled, voted to establish one. The solid era of privately operated academies and "select schools" was already doomed, even when Scott did his teaching. It is noteworthy that Scott's pastor, William H. Shailer, together with Dr. John Pierce, minister of the First Parish Church, and Samuel Philbrick, Esq., acting as the School Committee of the Town of Brookline, were instrumental in building up the public sentiment for higher education. Shailer Hall, in a Brookline High School building, was named for Scott's energetic pastor. (Scott later married Martha Shailer, a relative of the pastor, and named his first son Shailer Scott.)

Scott's poetical talent is recognized in his authorship of the annual Hymn, published in the Newton Theological Institution's anniversary program and sung at the anniversary exercises on August 19, 1840. Title: "Ransom for Sinners Lost".

1840 - 1841 (A "Middler" at Newton)

Gets in a steady year at the seminary, interrupted only by six weeks' service as a supply pastor in April and May at Jamaica Plain, near Boston. He lectures at Boston to the Irish Protestant Association, and to the Mechanic Apprentices Library Association in Masonic Temple; also at the Lyceum in Wayland, Massachusetts.

Highlights:

Because of the three-year hiatus in his post-college education, there were at Newton only five other Brown men, taking the regular seminary course, whom he had known when he was at Brown. Four of these he could not have known too well, as they were only Freshmen at Brown when he was a Senior. The fifth man was Ezekiel G. Robinson -- his classmate in the seminary, but who had been two years behind Scott when in college.

"My friend Scott and myself", writes President Ezekiel G. Robinson of Brown, in his autobiography, "were accustomed to go into the woods, standing within earshot of each other, and practicing elocution amid the rustling of the leaves." A sleigh-ride, as late as April 14th!

Hears Rufus Choate's oration on the death of President William Henry Harrison. In commemoration of the misfortune, a national Fast Day is observed on May 14, 1841.

1841 - 1842 (Senior Year at Newton)

Together with Ezekiel Robinson and ten others, JRS graduated on August 24, 1842.

Highlights:

Scott is again selected to write the annual Hymn; its title and opening line, "How Grateful on Thy Heralds' Ears". His oration: "The Joint Culture ... of the Reasoning Powers and of the Imagination". Thus was climaxed a broken-up year, during which he was forced to borrow \$100 from a Brookline friend, and for nearly three months served as a student pastor in Virginia. Here he addressed a colored congregation for the first time, on May 1, 1842. He was offered, and accepted, the pastorate of the (white) Market Street Baptist Church, Petersburg, Virginia, returning north on furlough in June to complete his seminary course at Newton, "the brightest place on earth".

He tarried in the North long enough to take in the Brown Commencement early in September, and then left for the South to take up his work in Petersburg on a permanent basis.

If Jacob K. Scott had possessed the wherewithal, he would have received that divinity diploma three years earlier. The chances are, though, that he would have been far poorer in stamina and ability. Consider his proficiency as an educator, for example. Here he drew directly on the experience gained in his three varied stints of teaching -- the 40-pupil country school in Rhode Island, the two years of High School teaching on Cape Cod, and the two years as master of the select private school in Brookline. He ran head-on into the problems of discipline; witness the seventeen-year-old lad's amusing notation of December 31, 1833, concerning corporal punishment:

"Have today laid down to my school some specific rules for the regulation of their conduct, in a speech (extemporaneous) of about a quarter of an hour. I intend to take the hint furnished by the presentation of a couple of rods for enforcing regulations. My remarks,

and their enforcement by the ferule in a number of cases today, have produced an excellent effect."

We cannot escape the conviction that Scott soon learned to teach with little or no resort to the ferule, for he never mentions the subject again. This early mastery of the psychology of discipline must have made him a tower of strength and good advice to his Sunday-School teaching staff in the years of his pastorates, as well as qualifying him, in the closing year of his life, to superintend the public school system in his home town of Malden. Perhaps, incidentally, it strengthened his belief in the doctrine of original sin!

Scott's activity in debating, both in college and seminary, trained him in straight thinking while on his feet. So too did his teaching, for one can hardly be a successful teacher and a fuzzy thinker. Again, the very nature of the college and seminary curricula of those days, stressing mathematics, philosophy and languages, conduced to accurate thinking. Scott's prose writings reveal him as an exact thinker — a man who insisted on logical origins and logical conclusions for his ideas. As a Sophomore in college, he professed to hate math and physics, but he did get a grounding in those subjects, and came to enjoy them later. Otherwise he would hardly have written, when visiting Philadelphia:

"Visited Fairmount Water Works — magnificent!
& yet the plan of them is simple, nay, obvious, to one acquainted with the simple elements of mechanics".

As to his accuracy, just one instance will suffice. We have made a detailed audit of the accounts which Scott kept for himself and as "banker" for William H. Shailer when both went to Europe in 1852. Transpositions from dollars into English pounds, shillings and pence, and from thence into francs, sous, florins, and kreutzers, bothered Scott not in the least, and his accounts check out to the last halfpenny.

If Scott was a logician by virtue of education and hard bumps, with different training he might easily have had a musical or artistic career. All through his early life he found solace and pleasure in composing hymns and other verses; they are found scattered throughout his diaries and papers. Many times he records his rapt enjoyment of famous paintings, and of choir music in the older ritualistic churches of Europe. His own last printed work was a prize-winning tract on congregational singing.

Up to the time Scott entered college (1832), it is highly improbable that he had ever been fifty miles away from Boston. Ten years later, with his formal education ended, he was not only familiar with the local lore of many New England towns, having lived, taught, preached or visited in them, but had also taken

leisurely jaunts to Niagara Falls, New York City and Philadelphia, and had worked among the white and colored people of Virginia. He was becoming, like his sea-captain ancestor, a cosmopolite -- but always a New England cosmopolite. A good word for Boston even crept into his first impressions of Philadelphia:

"Beautiful city -- best in the world, I sh'd think for a residence. Boston, however, has the advantage in point of literary advancement." (1836.)

Another marked change in Scott, during his decade of higher education, was his evolution as a social being. It would have been easy for him, when his mother died, had he possessed an income, to have crawled bookworm-like into his monastic hole of a study, scarcely popping his head out until he would have emerged full of Greek and Hebrew, but starved in personality. Far from becoming a hermit, in the rough-and-tumble of earning an education he developed a capacity for friendships and friendliness that was notable and outstanding. Very many of these friendships were cultivated in the world of work-a-day men and women, rather than in the classroom or in inter-collegiate athletic sports, of which there were none.

Truth to tell, Brown could be called a university only with mental reservations, at the period when Scott was an undergraduate, if one were to appraise it by twentieth-century standards. The young hopefuls spent most of their time sweating out the classics, with a smattering of mathematics, rhetoric, physics, geology, chemistry, government and philosophy. Founded in 1764, Brown had 132 students the year he entered (1832). It was a period of steady growth, however, and year by year the enrollment increased, reaching 157 in his Sophomore year, 177 the next year, and 195 the year he graduated, one of a class of 28 Seniors. By comparison, though, Brown was not so small: that same year Harvard produced only 39 Bachelors of Arts; it was definitely "the day of small things" in American higher education. The sheepskin was a luxury to be hoped for only by the privileged few, or, as in Scott's case, to be wrestled for desperately by those whose professional ambitions outran the parental pocketbook.

Smallness itself offered compensations. Jacob Richardson Scott could salute by name, or by nickname, everyone in his class, and in turn was known personally to all of his classmates. Instead of the modern mass turnouts to see super-athletes perform in the so-called major sports, smallness offered the simpler and more primitive recreations of fishing, long-distance walking (known to-day as hiking), swimming, sleigh-riding and horseback riding, all of which Scott enjoyed. The main exercise in those motorless days was walking -- not only up and down the steep hills on which Brown and Newton were located, but to neighboring and even distant towns. Scott frequently mentions walks of over twenty miles -- occasionally over thirty miles -- in a single day, and it is noteworthy how often he had a companion along to share the delights

and the dust of the journey. On many a tramp the companion was his college classmate and lifelong friend George Carleton. The companion on one twelve-mile walk was a heavy drinker, carrying a bottle to be replenished. Scott quizzed the tippler about his history and habits, with all of the thoroughness of a lawyer handling a witness, and recorded the answers in his diary. Factual data of this sort made effective foundation-stones for his later temperance crusading in Virginia and in Maine.

On his first Thanksgiving Day in college, Scott made a diary entry that would have been unthinkable at any later period, due to his rapid development as a social being. Here is what the callow Freshman wrote. If we bear in mind his strict New England upbringing, we may be able to avoid thinking of him as a prig:

"Attended the President's levee, a polite invitation having been presented to the class; was entertained by a variety of pictures, refreshments, and profitable conversation. I must acknowledge that were I to make any pretensions to keeping that day (i.e., Thanksgiving) sacred to the purpose for which it was set apart, I should have managed very differently. A heart disposed to set apart a day for thanksgiving and praise needs not to have its powers and feelings quickened by gormandising."

At this particular stage Jacob seemed to be in a fair way to out-Puritan the Puritans. He did relish excitement, though, for a few days later we find him taking a buggy-ride with a fellow-student, and commenting, "By the way, the toll-houses in this region are to a very lamentable extent....the resort of the vicious, the profane, and such characters as might well alarm a traveller for his safety. Quite a pleasant time!" (Emphasis ours.)

Among his closest school friends were the above mentioned George J. Carleton, who travelled a hundred miles to visit Scott when the latter was teaching on Cape Cod; also the well-to-do Shepard brothers, of Salem; his French room-mate Jean Rostan, whom Scott helped nurse during Rostan's fatal illness, causing the old Quaker doctor to say "Thou hast been very faithful to thy chum"; and, finally, his seminary classmate Zeke Robinson. The two boys were only twenty-two days apart in age, Scott being the older. Robinson's love for Scott had a practical demonstration many years later, when as President of Brown he wrote to Jacob's son Charles Scott, then seeking to enter college:

"If you are prepared to enter our next Freshman class and...prove yourself worthy, you shall have no occasion to leave college for lack of means. ...Your father was...a dear personal friend. It will give me great pleasure to render any service in my power to a son of his".

The magnetism of Scott's friendship was felt by hundreds of

persons as time went on, chiefly of course in the churches over which he presided. One of his erstwhile parishioners was so distraught when she received the word of his decease, that she wrote to his widow,

"Have you not...a small likeness of him you could spare me, or if not, some little thing that was his? -- I would prize it so much.... I have been so wicked as not to trust in Christ, ... and was longing to ask his advice, when I heard of his death. ... God has showed me my error, and now I can say from the heart, 'Thy will be done.'"

Among the warmest tributes to Scott's genius for friendship was that of Dr. William M. Shailler:

"There has been no man in the ministry ... with whom I have been so intimate as with Mr. Scott. The past is crowded with delightful memories. For a few years ... our intimacy has been interrupted, but not our friendship -- and no one has come...to take his place....I have been without any very intimate friend among my brethren. ... We have bowed together in worship, in the social meeting, in the domestic circle, in our little room aboard ship -- in many a town and city, and at the very base of the towering Alps. ... Precious seasons we have..had."

Besides bringing him the riches of many friendships, Scott's decade of training brought him further values in a heightened appreciation of literature and of the fine arts, and a more **tolerant** type of religion. His diaries record many of the opportunities he grasped of seeing noteworthy paintings; listening to noted crators like Daniel Webster and Edward Everett; reading recreational books such as the Life of Fanny Kemble the actress, whom Scott had seen on an unorthodox visit to the theater; plus a large amount of general reading in the Boston Athenaeum and other special libraries. His motto, like that of his favorite Biblical hero Paul, seems to have been "Try all things -- cleave to that which is good".

Religious training under President Wayland brought him far more than an ability to read the Bible in the original tongues. Religious communion brought him to the point where, as he put it, "I decided to quit worrying" -- and his subsequent notes show it. Previously he had spent many fruitless hours in bewailing and exaggerating his sins and shortcomings; but the later emphasis is more and more on the goodness of God, and His fatherly help to those who venture forth, trusting in Him completely. This positive change in religious emphasis was permanent, for at the close of Scott's career it was written, "I do not think he ever formed a plan without following the direction of Providence. ... He loved to hold communion with his God. He made no pretensions to what he did

not feel."*

So, all in all, as he stepped up to claim his sheepskin at Newton in August, 1842, he had come a long way from the timorous freshman who, ten years before, had taken his financial woes to President Wayland, and wept when the good Prexy handed him two dollars plus some fatherly advice. *Those ten years had made him a champion borrower, for he owed numerous notes to banks and individuals, but what of it? The world lay at his feet, and the notes would be paid. Already he had served in three student pastorates -- Chelsea and Jamaica Plain, Massachusetts; Petersburg, Virginia -- and his congregation in the southland was eagerly awaiting his return. He indulged in no teen-age gloatings, for he was now twenty-seven, but with a sense of thankfulness and anticipation he wrote "Finis" to his school career, and turned his face to the full-time work of the ministry.

*Letters of Mrs. Scott to J. N. Clark and Mrs. W. H. Shailer, Dec. 23, 1861 and Jan. 3, 1862; copies now in the authors' possession.

Chapter IV

TEMPLES AND TRAVELS IN THE SOUTH AND WEST (1842 - 1849)

"Carry me back, to ole Virginny"
-Plantation ditty (Bland).

It has been said that unless a man succeeds between the ages of twenty-five and forty, he never will. Like most generalizations, this is too sweeping, yet it contains a modicum of solid truth. Certainly a man must lay the foundation-stones of the temple of success fairly early, or his latter years will be "bound in shallows and in miseries". For Jacob R. Scott, this foundation laying period took place during the bachelor years when, with youthful abandon, he dug himself into his life's work, in Petersburg, Virginia. Strenuously he toiled, yet the contacts with colored and white folks, so far away from New England, were both novel and pleasant. There he learned the reality of "Southern hospitality"; the people took him into their hearts; to the end of his life he would always enjoy going back and visiting the good friends who, when he was a stranger, had so graciously taken him in.

Scott's seven years in Virginia were distributed over three different fields. He spent two years at Petersburg, where, starting at \$600 a year, he served as simultaneous pastor of the Market Street Baptist Church and of the Third Colored Church. Next came a three-year pastorate at Hampton, important county seat on Chesapeake Bay. There he brought his bride, and in Hampton two of his children were born. From Hampton he went to Charlottesville, to serve two years as Chaplain of the University of Virginia; during one of these two years he still retained his relationship as pastor at Hampton. On the Fourth of July, 1849, he performed the final duties of his Southern ministry, and departed forthwith for the North.

In each of his three Southern fields, Scott had added to his reputation by rendering distinctive contributions in the various situations that arose. One of the first incidents of this sort had taken place soon after his arrival in Petersburg, when a pioneer Baptist hymnal was about to be produced by the Publication Society in Philadelphia.

New lyrics were wanted, and relying on the reputation Scott had built up at Newton as a writer of hymns, he was asked to contribute. He submitted the dedicatory hymn TO THEE THIS TEMPLE WE DEVOTE, that he had written for a special occasion on Cape Cod, as noticed in our first chapter. His offering was accepted, and appears as No. 944 in the Publication Society's hymnal "The Psalmist". While still at Petersburg, Scott preached the dedicatory sermon at the opening of the new Gill's-Grove meeting-house, August 25, 1844, at which ceremony it seems probable that TO THEE was one of the hymns sung on that occasion. Less than a year after

moving to Hampton he led his own people in the enterprise of building a "commodious new meeting house", and saw his church dedicated in January 1847. Again, in fancy, we hear them singing "To Thee This Temple We Devote."

For this latest building project, Scott had worked out such effective financing methods that by 1849 the property was free of debt. His conclusions on the scriptural principles of church financial support were formulated into an address, given in Richmond and at several other places, but most notably at a session of the Southern Baptist Convention in Charleston, South Carolina, in 1849, after he had become Chaplain of the University of Virginia.

It was at Hampton that the Scotts were bereaved of their first child, Fanny; her vacant place in the home was taken in 1847 by a son, Shailer. At Hampton, too, he did notable and enduring work in behalf of temperance, especially among the colored folks, organizing a colored Temperance Society of several hundred members.

As Chaplain of the University of Virginia, at Charlottesville, worth noticing was his precedent-breaking experimentation with daily chapel services; his preaching trip to the then "western" towns of Dayton and Cincinnati; and his acceptance of the invitation to serve for a second year as Chaplain, "the Faculty... having... concluded to change their... practice of electing the Chaplain for a single year only."

Interweaving the main events of Scott's seven Southern years, as sketched in barest outline above, was a web of rich experiences. Some of these touched the depths of human tragedy, as see his entry of August 1, 1844:

"Preached at the funeral of Mr. F. Antonmattei, a young Corsican, ... suicide... who... shot himself at Blandford Church... on account of embarrassment in money matters."

Equally doleful was the "retroactive" negro funeral -- when the newly-arrived white preacher, Scott, conducted a mass service for a half a dozen servants who had been buried without benefit of clergy because no minister had been available. The moaning and the wild paroxysms of grief among the large crowd of dusky mourners, were unforgettably pathetic. Poverty always accentuates sorrow, and when Scott conducted the double funeral of a man and wife in a cabin so low that he could not stand up straight, his sensitive nature was deeply moved, especially as he had buried the man's two brothers only a few months before. Again, the appalling infant mortality rate bore down on this father-preacher who had lost his own daughter, and who confessed that his parental love amounted almost to adoration: out of one hundred persons whom he buried in the South, thirty were infants or children.

Other experiences were brightened with humor, such as the col-

ored wedding where Scott tied the knot, but the bridegroom failed to release any cash. A year later, however, he visited the preacher, handed him some money, and grinningly quipped: "Pastor, that gal you done married me to, she sho' has made me a mahty fine wife. Ah figgers Ah owes you dis yere, fo' hitchin' us up together!" And then there was that convention trip when Scott "put up at the Williamsburg Lunatic Asylum with Bro. Barzeza", to whom he might aptly have quoted the old Quaker chestnut, "Everybody seems queer but me and thee, and even thee is a little bit queer!"

If the reader is not overly familiar with the history of the Baptist movement in America, it may seem odd that Scott, while at Newton, should have received a call to preach, even as a supply, in such a far-away State as Virginia then seemed to be. Actually, it was not strange, for many Northern preachers were then receiving calls to Virginia. It would not have been strange if the call had even been to South Carolina, for both South Carolina and Virginia were strong Baptist stamping-grounds -- much more so than Scott's native state, Massachusetts. What the Southern Baptists lacked in denominational college and seminary facilities, they looked to Northern institutions, especially Newton, to supply.

It made it pleasant for Scott that his close friend and Newton classmate Ezekiel Robinson went South about the same time that he did. Robinson, who years later became President of Brown, preceded Scott at the Hampton church, and also as Chaplain of the state university. The relationships between the two men were extraordinarily close: Scott extended the traditional "hand of fellowship" to Robinson at his ordination ceremony, and also united Robinson and Miss Harriette Parker in the bonds of holy matrimony while still a bachelor himself. Four months later, with a David-and-Jonathan fidelity and a comical disregard of "three is a crowd", he tagged along with the Robinsons on an extended tour to West Virginia!

Another distinguished Northerner, Scott's first pastor Dr. J. Newton Brown -- the author of the "New Hampshire Confession" -- held pastorates in the South while Scott was there, and his lifelong friend George Carleton ran down from Delaware and spent a whole Christmas week in Petersburg, visiting and preaching for his college buddy.

If the Southern Baptists of this period were in the habit of turning to the North for educated preachers, they reciprocated by sending many of their own sons to Northern seats of learning, notably Brown and Newton. One such Southerner, Peter C. Edwards, schoolmate of Scott's at Newton and "aide" at his wedding, hailed from a small hamlet in South Carolina.

It was the early harrassment -- persecution, from their standpoint -- of Baptists by New England Puritans in the 1600's and early 1700's, that drove many of them to the Southern colonies. Thus the First Baptist Church of Charleston, South Carolina, was

organized during the 1680's, when fugitive Baptists from Kittery, Maine, were welcomed in Charleston by English Baptists of wealth and position. From Charleston the movement spread northward to Virginia, helped by English Baptist missionaries, and thus was stimulated the influx into Virginia of still more "unwanted" Baptists from the northern colonies. Lovers of liberty, these Baptists -- men like John Leland, who in 1776 moved to Virginia from Massachusetts, and in 1789 wrote an appeal to George Washington on behalf of the Virginia Baptists; an appeal which resulted in the guarantee of religious liberty in our Federal Constitution.

Meanwhile, in 1707, the Philadelphia Association was formed, "to consult about such things as were wanting in the churches and to set them in order". This Philadelphia rendezvous proved highly influential in promoting the Baptist cause, and in settling or compromising many of the doctrinal differences that were bound to spring up among churches whose dearest principles were freedom of conscience and religious liberty. A Publication Society was set up in Philadelphia, and the influence of the City of Brotherly Love on Baptist churches, north and south, became enormous. It was the Philadelphia Association that was responsible for the planning that led to the establishment, in Rhode Island, of the Baptists' first college (1765), known since 1804 as Brown University.

But by Scott's time the slavery issue, operating as a strong counter-influence, was rapidly tugging the Southern churches away from the various national boards and societies centered in Philadelphia, and drawing them together into the Southern Baptist Convention, organized while Scott was pastor at Hampton. North and South were steadily drifting apart, in all areas of society. To be sure, there had been no "Northern Baptist Convention", nor was there one till many years after the Civil War; but the "triennial convention" in Philadelphia had served as a sort of loose liaison for the whole Baptist movement in the United States, its primary object being to promote missions.

As early as 1844 Scott, attending the April-May triennials in Philadelphia, noted cryptically in his diary, "Rather squally in the Home Mission Society". Two years later, having just attended the newly-organized Southern Baptist Convention in Richmond, he memoes, "The Convention has assumed Bible operations, choosing rather to be a customer than a partner of the American & Foreign Bible Society. Publication matters stand as before. ... Much good feeling pervaded the Convention. ... The result as regards separating from Northern organizations was a compromise, ... effected with only one dissenting voice." War had just been declared against Mexico, and thousands of Southern volunteers and regulars -- including one Robert E. Lee, Captain, from Virginia -- were soon to receive their first baptism of fire.

Scott, who had been educated amid the fulminations of the New England Abolitionists, was in a ticklish position, and his success in retaining the devotion of his Southern friends right up to the

outbreak of the Civil War would indicate a diplomatic attitude towards the touchy subject. "Fools rush in where angels fear to tread", and Scott would have been a fool if he had taken up cudgels against slavery while in Virginia. Instead, he tried to ~~serve~~ as a living example of the way in which men of one race should treat those of another. He leaned over backward to avoid any and all uncomplimentary references to his colored charges. While he scarcely used the word "negro", and the term "darkey" never, we do find him pinning the old Indian sign of "pale-face" on white people:

"August 22, 1844, [His last Sunday in Petersburg.]
Preached this morning at the 3d Colored Church.
This afternoon, officiated at the funeral of a young lawyer ... suicide. ... Proceeded ... from the church yard to Gillfield Church, where I preached to the colored people, with, as in the morning, a good sprinkling of pale-faces."

If he preached a sermon on "Slavery and Abolition" in New Bedford, Massachusetts, when on his vacation in 1843 -- a possible but by no means certain inference from his diary -- we do not know what he said; there is no evidence of his discussing the subject at all in his Virginia pulpits.

Of course slavery appeared at its best in Virginia, where the ratio of white to colored persons was far greater than in the deep South. As an institution, slavery as deplored by many of the slave-owning Virginians, such as Thomas Jefferson, who found themselves caught in its economic web, with no practical means of escape. On the other hand there were clergymen of the South who rabidly championed slavery, citing the text from Genesis "Cursed be Canaan -- a servant of servants shall he be", to indicate the Lord's blessings on the status quo. Scott knew better than to cross swords with such fanatics.

Although Scott quit the South in 1849, more than a decade before the War, we do not feel that we have overstated his need for diplomacy on the burning racial issue. But even in 1860, when he revisited his Virginia fields -- the same year that Lincoln was elected and South Carolina seceded from the Union -- he reported "Kindness of friends unbounded. A pleasant visit". Virginia, whose Richmond was to be the capital of the Confederacy, did not secede until 1861, and even then only part of the State seceded, West Virginia settling itself up as a Union state. In December of 1861, five months after the guns began booming at Virginia's Bull Run, Jacob R. Scott paid his supreme sacrifice -- not in Abe Lincoln's army, but as a premature casualty in the army of the Lord.

For the strenuousness of his Southern ministry exacted its toll. He contracted "preacher's sore throat" -- a rather indefinite term that may have included anything from a mild uvulitis to

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an actual lesion of the vocal cords. At all events it was not checked, but later developed to a fatal point. It all started with programs like these samples:

Week of May 15, 1842

Sunday. -- Preached 3 times; twice at the whites' church, once at a colored funeral.

Monday (usually the minister's "rest day"). -- Preached at a colored funeral for six persons. "Great crowd... Extempore, hard upon an hour... Excitement. Mourners. Violent exhibitions of feeling."

Thursday. -- Preached the usual Thursday evening lecture.

August 11, 1842

Preached to a huge outdoor crowd, immersed 20 colored candidates, and administered communion to the colored church.

May 7, 1843

Preached in the morning, then administered communion and gave the Hand of Fellowship to four. From 3 to 4 p.m., at the waterside at Ettricks, immersed three gentlemen and a lady, and made an address to the large assemblage. Immediately after dressing, went to the whites' church, where recognition services for the 3rd Colored Church were in progress. There delivered the "charge to the church" and "hand of fellowship" addresses. Preached again in the evening. "A heavy day's labor", he comments, "for one who has been indisposed a number of days, and laboring under a cold on the lungs".

August, 1845

Saturday, August 16. At Red Bank. Preached.

Sunday, August 17, "Tremendous concourse". Preached in the open air, under an arbor.

Two weeks, Nov. 9 to 23, 1845

Sunday. Preached twice to the whites; once to the colored.

Wednesday. Preached at a revival in Portsmouth.

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Thursday. Same. While he was preaching, a young lady was seized with a spasm, taken home, and died.

Friday. Returned to Hampton and preached at a funeral out in the country. Taught Bible Class at night. "Almost sick with a cold in my head, throat, lungs."

Sunday. Preached twice, including a child's funeral.

Friday. Preached at another country funeral.

Sunday. Preached to the colored, and again to the whites.

As he became better known; his audiences grew phenomenally. We read of large congregations during his first year in Virginia, but starting with his second summer and continuing right through his college chaplaincy, such notations as these abound:

"Great crowd."

"Very large congregation and much feeling."

"Congregations large."

"Large concourse."

"Tremendous concourse."

"The largest multitude I have ever seen at a country meeting on an ordinary occasion."

"House full, & much feeling."

"Congregation overflowing."

"Crowded assemblies."

"Immense concourse in A. M., many leaving."

"Very crowded assembly."

"Full attendance."

"Full Chapel."

"A crowded and overflowing congregation."

There are thousands of churches today in which the preacher normally does not give more than one public address, of about twenty or twenty-five minutes, in the course of a week. Contrasted with such a schedule, the Southern minister of the 1840's, serving two racial groups, would preach or lecture at least four times a

week, exclusive of funerals, each sermon taking close to an hour to deliver. The appeal to the emotions was stressed much more than today, and in the effort to stir his audience the preacher would often work himself up to a shouting crescendo that boded ill for his throat. Jacob Scott definitely frowned on purely emotional preaching of the ranting, roaring type, or as he put it once in a sermon of his own, preachers who "bellow, and groan, and rave, and deal out words and images of horror until through pure nervous excitement his hearers are wrought up to the needful pitch". Nevertheless few of Scott's sermons were without an emotional climax of some sort. Often at large-scale revivals we find him following the revivalist with a more or less lengthy "exhortation" that must have drawn forth all of the vocal power at his command. But most trying of all were the frequent appearances before huge, restless outdoor assemblies -- religious camp-meetings -- where being heard meant shouting at the top of one's lungs. What a boon the modern electric amplifier would have been to the perspiring orators of those days!

Pioneering in Protestant Church Finance. -- The novel method adopted by Pastor Scott for raising the construction money for the new Hampton meeting-house was a successful stroke of Christian psychology; it resulted in a debt-free building less than four years from the date the cornerstone was laid.

The building project was broached to the church body on March 2, 1845, and a vote taken of "determination" to proceed. One week later, March 9th, the strange tactics began. On that Sunday Scott started a subscription book (still preserved) among the slaves and other colored adherents of the church. His evident plan was to arouse a spirit of emulation among the white members, by showing them the loyalty of the underprivileged -- even as the Master stirred His disciples into a more devoted self-dedication by praising the widow who gave only two mites, and yet "cast more in than all they which .. cast into the treasury". Scott, who by this time was well launched on a promising career, had emerged from bitter poverty himself. He knew only too well how much harder it is for some folks to give dollars than for others to give hundreds! Here are a few colorful items from the old subscription-book, all in Scott's handwriting:

"SUBSCRIPTIONS of Colored Persons to the New Baptist Meeting House, Hampton, Va.

Nancy Smith	\$1.12½	Pd	.50+.50+.12½
A poor sister	.02	Pd	
A friend	.06½	Pd	
Hercules Keith	1.00	Pd	
Venus Ames	1.62½	Pd	

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Widow's Mite	.06 $\frac{1}{4}$	Pd	
Frank Digges	1.37 $\frac{1}{2}$	Pd	.37 $\frac{1}{2}$ + .50 + .50
Mary E. Jennings (a little girl)	.12 $\frac{1}{2}$	Pd	

-- and so on, for a total of 242 entries.

The use of six-and-a-quarter cents as a unit of coinage will be noticed. This was the "picayune" -- of Spanish origin -- in common circulation in the South at that period. The total amount pledged by the colored persons was \$287.91 $\frac{3}{4}$ -- certainly equivalent to a thousand dollars in building-purchasing power in later times -- and no single item was over seven dollars.

When the servants, like the Corinthians, had thus demonstrated how "in a great trial...the abundance of their joy and their deep poverty abounded unto the riches of their liberality", it was but natural that the white brethren put their shoulders to the financial wheel and gave it a mighty shove. Scott records (May 23, 1846): "A most important church meeting today. A plan adopted which, if carried out, will render the Hampton church one of the most efficient, for its means, in the land."

The plan worked, and on March 28, 1847 Scott had the pleasure of preaching the dedicatory sermon for the new building, to an "immense concourse". It may be observed that the church had 805 members at this time, so, what with friends and visitors, "immense concourse" may be taken literally. No hymn could have been more appropriate than his own "To Thee This Temple We Devote". "Beautiful and commodious house," he notes -- "may the Lord's presence often be felt there".

Scott gave his long-range money-raising plan the somewhat grandiloquent name of "The Apostolic Rule of Benevolent Contribution", later changing it to "The Primitive Rule of Giving for Benevolent Purposes". It appears to have consisted, essentially, in everybody setting aside a definite weekly amount, according to his or her means. It was a logical forerunner of the modern every-family canvass, whereby every adult adherent, and even every child of nine or older in a church or church school, is encouraged to make a pledge, receive a packet of envelopes, and form the habit of regular giving. Little colored Mary E. Jennings, with her 12 $\frac{1}{2}$ -cent pledge on Scott's list, paid it in full, and today church financial officers report that an amazingly high percentage of their juvenile pledges are paid in full. Many adults who seldom darken a church door make respectable pledges in their children's names -- just as some of the \$5 and \$7 pledges on Scott's list may easily have come from white masters in the names of their colored servants.

From all standpoints, therefore, this grass-roots financing was psychologically smart as well as scripturally sound. Scott

became so well known for it that in June 1849 he preached by request in Richmond on the "Primitive Rule of Benevolent Contribution", having the month before spoken on the same theme in Charleston, South Carolina. He also wrote a 71-page treatise on the subject, which was printed at Philadelphia in 1851, after Scott had completed his Southern ministry.

When Travel Meant Adventure. -- As already intimated, Scott loved to travel by water; in fact, Scott loved to travel -- period! For him, travelling, with its ever-present tinge of adventure, was the tonic par excellence. Rich and poor mingled on the stage-coaches and steamboats to an extent unknown in our modern era of private, luxurious accommodations. So it does not surprise us to find President John Tyler and his daughter traveling publicly with Scott and other passengers on his Northern vacation trip in 1843. Scott refers to the President, a Virginian, as "Mint Juleps". Certainly Tyler was without any elaborate protection; no United States President had ever been assassinated. But a near-miss on the life of a Cabinet member is recorded by Scott on this same trip; an incident which, if Congress had taken it seriously, might have resulted in more effective safety measures:

"Attempted assassination of Mr. Wickliffe, Postmaster General, by J. M^{rs} Lean Gardner of Washington, probably insane."

But the incident went practically unheeded: not until President Lincoln was assassinated did our Secret Service begin its extreme vigilance for the safety of the Chief Executive.

This was not the first time that traveling had given Scott a chance to gaze on celebrities. On his very first journey to Virginia, in March 1842 as a seminary senior in quest of preaching experience, he visited Baltimore, where he succinctly recorded:

"Washington Monument. Dickens ('Boz') and I!"

Scott never met the famous Charles Dickens again, but on this same journey he did make one friend who would be his until death did them part. She was Miss Martha Shaler of New York, daughter of Captain Ira Shaler "in the upper part of the city". Actually, she lived on Charles Street, which could by no stretch of imagination be called uptown, today. The cadet preacher, when he left Boston for the South, was accompanied as far as New York City by Mrs. Shailer, wife of Scott's friend the Reverend W. H. Shailer of Brookline, who was a relative of the Captain's. Scott escorted Mrs. Shailer to the Captain's New York home, and was entertained there. The twenty-seven-year-old Jacob was introduced (to the twenty-five-year-old Martha, promptly fell for her charms -- and fell hard! "Barkis was willin'" (as Dickens might have put it), so the courtship was continued by correspondence, with an occasional visit, until three years later when, on Tuesday, March 25, 1845, the twain were made one by the Reverend Doctor W.R. Williams.

The wedding was simple. Some of its details may be gleaned from the invitation that Jacob sent to his best man, the Reverend Peter C. Edwards of Society Hill, South Carolina, then living in New York City:

Will my dear P. C. E.
Take some pity on me,
And act as my aide Tuesday morning,
When the good Dr. W.
(I'm sorry to trouble you)
Will double me, with a warning?

I should like you to go
In a carriage and two,
And call in 4th Street for the parson;
At 3, drive with your friend;
And, if can be, attend
To the place where we start -- by the cars
-- on.

We shall stand up alone
(The twain to be one),
Neither maidens nor groomsmen beside;
Only asking a few
To descend when we do,
And enter with me and the bride.

Now pray don't decline;
But be there at nine;
And pray let detention be not;
Thus your friend J. R. S.
Will a favor confess
That will not very soon be forgot!

Scott's honeymoon trip consisted of a leisurely return to Virginia, with stopovers in Philadelphia, Baltimore, Washington and Richmond. The following year, in September, Jacob took Martha on a New England vacation, introducing her to his friends and relatives, attending the Brown and Harvard 1846 Commencement exercises, and proudly exhibiting eight-months-old Baby Fanny.

The last full year of Scott's Southern ministry -- 1848 -- witnessed two of his most picturesque trips -- a short one and a long one. In March he took an excursion from Charlottesville to Richmond with Dr. McGuffey, compiler of the famous McGuffey Readers. The occasion was a special memorial service for ex-President John Quincy Adams, who had died the month before. Scott and McGuffey were both on the staff of the University of Virginia -- McGuffey, the big-shot educator and English authority, and Scott the Chaplain. A warm friendship sprang up between the two men. Dr. McGuffey, wishing to atone to Mrs. Scott for dragging her husband off to Richmond while she was left at home with Baby Shailer, deemed it

the proper thing to send her a present. In a similar case today, a fancy box of candy might be the atoning medium. Dr. McGuffey's selection, 1848 style, was of a more permanent nature, -- a four-by-six-inch Bible that was to have a real history of its own, and is still a treasured heirloom. The touching story of this little book belongs in a later chapter.

Perhaps it was the solemnity of the J. Q. Adams obsequies that put the Bible gift idea into Dr. McGuffey's mind -- or perhaps the solemn suggestion came from Scott when McGuffey consulted him. Already Scott could remember the passing of seven Presidents -- the two Adamases, Jefferson, Madison, Monroe, Jackson and William Henry Harrison: while two more, Polk and Taylor, were to die in the next two years. His diary tells us how he heard some of these Presidents eulogized by famous orators such as Choate and Everett. On several occasions of presidential decease Scott himself preached specials sermons of a patriotic character, from texts like "How are the mighty fallen!"

Eighteen forty-eight, the year of Scott's trip with McGuffey, was also the year of the great gold discovery in California, basis for Horace Greeley's "Go West, young man, go West!" And Jacob R. Scott "went West" in the late Spring of 1848, not to the Far West indeed, but to a city that then represented about the farthest west of eastern culture -- Cincinnati, the so-called "Queen City of the West". Here classmate Robinson had now settled and, serving as a professor in Western Baptist Theological Institute, Covington, Kentucky, had begun the pedagogical career that was to land him in the presidency of Brown University. At Robinson's house Scott was a most welcome guest during his two-weeks' stay in Cincinnati and vicinity.

Scott, who always traveled with his eyes open, must have seen many challenging sights in Cincinnati. Here was the first free-soil station on the famous "underground railroad" for runaway slaves. Here in 1848, when Scott was there, lived Harriet Beecher Stowe, daughter of Lyman Beecher of Cincinnati's Lane Theological Seminary. Here at that very time, while mothering her brood of six children, Harriet was gathering material for "Uncle Tom's Cabin", to be written a couple of years later in Brunswick, Maine, less than twenty miles from the scene of Scott's next pastorate! Whether Jacob R. Scott ever met Lyman Beecher's famous daughter -- either in Cincinnati or in Maine -- is doubtful, but not impossible; they may even have discussed Virginia slave-holding conditions as compared with those in other Southern states. At the Maine pastorate Scott's immediate predecessor was the Reverend Luther F. Beecher, a family connection of the immortal Harriet.

The commanding position held by Cincinnati, at the time of Scott's visit, is evident by comparing it with other Western cities. To any twentieth-century American these 1840 census figures must be startling:

Cincinnati	46,338
St Louis.....	16,469
Cleveland.....	6,071
Chicago.....	4,479
San Francisco.....	Less than 1,000
Los Angeles.....	Less than 1,000

Guided by Robinson, Scott saw as much of Cincinnati as time would allow; he also made a side trip to Dayton, Ohio. But not all his time was given to visiting and sightseeing. Reports of the young Virginia chaplain's preaching prowess had preceded him, and he spoke five times by invitation in the now historic Ninth-Street and Walnut-Street Baptist Churches of Cincinnati, and in one of its Presbyterian churches.

Many of Scott's friends urged him to move out West, and establish in Cincinnati a "female seminary". As a matter of fact, Harriet Beecher's older sister Catherine, with Harriet herself, had already started a "college" for women in Cincinnati. "Western Female Institute" it was originally called, and it continued successfully for at least twenty years after the Beechers and Stowes returned to New England. And a similar venture, the "Wesleyan Female College", born five years before Scott's visit, flourished in Cincinnati for over fifty years. Thus there apparently was a definite opening for a young women's college under Baptist auspices -- and Scott began to feel conflicting tugs. His was naturally a pioneering spirit, but two questions haunted him: where could he be of the most service to God, and what about Martha?

A month or so after Scott's return to Charlottesville, as the sultry summer-vacation weather enveloped the college town, he began to be seriously concerned about his wife. It was now two years since Martha had been North. Meantime, her health was deteriorating: a "calculus affection", the doctors called it, and disapproved of her remaining long in the South, particularly in the damp climate of Hampton. Baby Fanny had died in 1846 of pneumonia following whooping-cough, and a year later Shailer had been born; the little boy was now old enough to travel. So Jacob Scott decided to resign the Hampton pastorate, but, under great pressure from the University authorities, accepted their invitation to stay another year in Charlottesville as Chaplain. In the meantime, he would set out in July with his wife and son for a two-months' vacation in the North. Obviously, for Martha's sake, he should not risk but one more year in Virginia. By resigning the Hampton connection, from which he was on furlough anyway while at the University, he would avoid imposing on the Hampton people. The resignation, made in June 1848 and to take effect in October, was made reluctantly; he writes in his diary,

"It is gratifying to me, in leaving my beloved charge,

to do so without saddling a meeting-house debt on my successor. It is painful to me to part with a people whose confidence and affection...are so evident....Through my exertions a commodious and well furnished house of worship has been erected and paid for, and the affairs of the church so systematized that my successor...may rely on a comfortable support. May the Lord send a man after His own heart!"

Upon his return from vacation, late in September, he writes:

"In improved health, all of us, ... after a pleasant, though sufficiently protracted visit. May GOD make us thankful.."

The Master of Arts degree had been conferred upon him at the Brown Commencement; he had preached and lectured in Cambridge, in Brookline, and in various New York City churches; and while in New York had tied the wedding knot by which his wife's sister, Ariadne Shailer, had become Mrs. Cathell.

In October, back at Hampton, he writes,

"Preached....; baptized two whites and two colored. ... Administered the Lord's Supper morning and afternoon as usual. Thus close my labors in Hampton. May GOD'S blessing crown them, and may His smile rest upon His people here!* Amen".

It is significant that in the closing moments of Jacob Scott's work as a Southern pastor, he was administering the Lord's Supper to his colored friends. For while he wrote little of his racial attitudes, his actions spoke louder than words, and those actions were deep-rooted in his early college experiences. He had recorded the "shameful" disturbance made by Brown students when an able colored clergyman of New York City preached. As a Brown Freshman he had talked long and earnestly with Calvin Philleo, whose fiancée, Prudence Crandall, was the most ardent and active New England woman champion of racial equality. Miss Crandall, with the encouragement of William Lloyd Garrison and other Abolitionists, had opened a school "for young ladies and little misses of colour" in a staid Connecticut town only thirty miles from Providence. She found herself about as welcome as a mouse in a bee-hive. Miss Crandall was boycotted, persecuted and ostracized, and the citizens, in town meeting assembled, placed a ban on her school. All this agitation was at its height when Freshman Scott became so well acquainted with her friend Philleo. The next year the Connecticut "Black Law" was passed, prohibiting schools for non-res-

*Compare closing lines of his hymn "To Thee This Temple We Devote":
"Long smile upon this people, Lord,
To comfort and to cheer."

ident negroes in any Connecticut town unless specifically permitted by the local authorities. Prudence Crandall was arrested, tried and convicted, and in 1834, while Scott was in the middle of his college career, she was forced to close her school. Soon afterwards she and Mr. Philleo were married. Connecticut sentiment soon reversed itself, and the "Black Law" was repealed in 1838, Scott being then in seminary.

That Scott was keenly alive to all of these events is indicated by a news item on Miss Crandall, clipped by him from the "Christian Union" near the end of his seven years in Virginia:

"Three colored children were received into Trinity Church, Brooklyn, Ct., July 20. Just 15 years ago this month, Miss Prudence Crandall, of the adjoining town, was put into a murderer's cell because she was found guilty of teaching a class of colored girls in her own house. Trinity Church now stands on the site of the old jail."

An intimate glimpse of the part played by the colored people in the life of a Virginia minister is given by Scott's friend Ezekiel Robinson in some reminiscences of the early 1840's:

"A party of Baptists would start for an association distant a day or two's journey, over roads that were not asphalt, and would reach at noon the house of some brother of well known hospitality, to whom they were personally strangers. The yard would be full of wagons and the stable full of horses, and every African connected with the establishment would be on fire with enthusiastic hospitality administered at the expense of the master, and the table would be spread for the strangers for the third or fourth or fifth time."

Sensing the lack of education among his colored parishioners, Scott preached to them differently than to his white audiences. In simple words he would tell the dramatic Bible stories -- Jonah, the Woman of Samaria, and many others -- with their common practical lessons of obedience, faith and loyalty. He did not read manuscript sermons to his colored hearers, or bewilder them with big words like "foreordination" and "unction", unless on State occasions like the memorable Sunday when the Honorable J. J. Roberts, colored Governor of Liberia, Africa, was in his audience at the Third Colored Church, Petersburg.

Often Scott was astonished at the freedom, ease and exhilaration with which he preached to the colored people. Was it because he forgot for the nonce that he was a parson, and just talked like a person? Would his success with the whites have been even more pronounced, if he had used a less highbrow vocabulary? He records baptizing 86 negroes, against only 25 white persons, in Virginia,

and while these figures are palpably incomplete, we think the simplicity of his appeals to the servants is reflected to a degree in their response. Also, he notes the presence of many white people in his colored audiences, indicating a desire, if not a hunger, to hear the gospel reduced to its least common denominator of simplicity.

Scott, of course, was no more guilty -- or misguided -- than other educated ministers of the Victorian age, as to preaching over people's heads. Every era has its own weaknesses. If today's seminaries are accused of being too liberal, the seminaries of Scott's day were certainly too literary. With no reflection on his fame as a preacher, which was far above average, he appeals to us most when working on original creative projects such as building or financing a new church, or organizing his Colored Temperance Society of 260 members at Hampton. And he must have enjoyed those tangible victories more than all the insipid compliments of old ladies on his rhetorical efforts, when the complimenters were really thinking "What a learned preacher we have! Wouldn't it be wonderful to understand all those long words?" His college audiences, on the other hand, undoubtedly followed him closely.

Scott's sermons, quite a number of which are preserved in the files of the Virginia Preacher and other media, reveal him as a middle-of-the-road thinker, given more to intellectual persuasion than to emotional pleading. Paucity in the use of illustrations, and a tendency to abstractness, were largely offset by a lurking humor, apt use of poetical quotations, and a Bible familiarity that approached the saturation point.

Occasionally, Scott would fly in the face of custom, not to say Providence, and preach a sermon to his white followers that was outstandingly practical and simple. Such was the discourse given on a weekday evening at the little church in Ettricks, where the stream flowed that was used for baptismal purposes by the Petersburg church. The attendance was low that evening --- Scott threw away his notes, recording with satisfaction:

"A plain extempore talk, but one of the best practical sermons I ever preached. ... Tit. 2: 11-14."

After another midweek meeting, he records:

"...Lectured from II Cor. 5: 17. Short notes, but forgot to take them with me: but spoke with much ease".

Of his sermon-texts that he specifically noted while ministering in the South, 149 were drawn from the Old Testament and 266 from the New. Luke was his favorite gospel, and Romans and II Corinthians his favorite epistles. There is no record of his ever preaching from II Thessalonians, or but once from I Thessalonians,

the book which contains Paul's prediction of the rapture of the saints at the Lord's Second Coming -- and even that one sermon was based on a different portion of the book (I. Thes. 4: 11-12). Yet while Scott thus avoided apocalyptic dogmas, it was not because of opposition -- Titus 2: 13 (see above paragraph) refers to "that blessed hope" -- but rather because he felt that such mysteries were too deep for him to probe. "Who is sufficient for these things?" was a favorite quotation of his, and he preferred topics of a less mystic content.

A delightful spirit of comity with other denominations pervaded his ministry, and his appearances in Presbyterian and Methodist pulpits were frequent. While his new church at Hampton was being built, the Baptists met regularly in the Methodist Protestant meeting-house.

Sometimes the earnestness and sincerity of an outstanding sermon so deeply affected his hearers that he later repeated it by request -- usually in the morning if it was first preached in the evening, or vice versa. Perhaps the most touching of these incidents concerned Miss Harriet Hill of the Hampton Church, who died while Scott was away at a convention. The Sunday before he went away, Miss Hill heard him preach, from Philippians, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings". On her deathbed she asked that this discourse be repeated at her funeral. Not only did Scott carry out her wish, but for the next month all of his midweek lectures were based on Philippians, the book that had brought such consolation to the dying woman.

The sketchiness of Scott's diary notes, during his busiest years, might lead to an inference of little or no pastoral calling. That would be a false inference. In truth, he gave his parishioners all the time he could spare from a grinding schedule of three sermons a week, conventions, addresses, articles, weddings and funerals. Let us remember, too, that the typical house call -- say, up to three or four miles -- had to be made on foot -- something for which the thirty-mile hikes of his youth had well conditioned him. For calls farther afield, he would have to borrow a horse, or a horse and rig. His warm interest in his people shines out in a random note of 1845, when he was revisiting Petersburg with his college friend Carleton:

"Visited many friends, especially among the afflicted. Dined at Bro. Burton's, and took tea at Mr. Parrott's, in company with many of my former acquaintances and Christian friends."

And referring to a student at William and Mary College, who died in 1846, he notes:

"I have visited him frequently in his sick-

ness, and have cause to think my efforts were blessed to his ... benefit."

Freed from the heavy case-load of the pastorate, when serving as University Chaplain during his final two years in the South, Scott's natural reserves of energy and endurance built up rapidly, and if Martha had been well, he might have decided to remain indefinitely in Dixie, or have listened to the Ohio friends who wanted him to found an academy for women in Cincinnati.

He loved educational work, and the chain of events that led to his employment at the University of Virginia is significant. As early as June 1842, a year after his arrival on Southern soil, he was placed on the Examining Committee of Richmond College, when attending the Baptist anniversaries at Richmond. In December of the same year, he went to Richmond in connection with the examining duties, and while there met his classmate Robinson, who was serving for a year as Chaplain of the University of Virginia. At Robinson's suggestion Scott accompanied him back to Charlottesville, and preached several times at the University chapel. Five years later the seed bore fruit, when Scott received his appointment as Chaplain. In the meantime, the chaplaincy was no steady procession of Baptist preachers; the University's traditional policy has been one of rotation among denominations, Methodists, Episcopalians and Presbyterians all appearing in the line of succession. By the same token the chaplaincy accentuated Scott's already confirmed views of tolerance and respect for other sects, in an age when tolerance was more the exception than the rule.

He did not take the chaplaincy as a sinecure. Each year he tried to make some special creative contribution. In 1847 it was the formation of a large Bible class among the students -- and he doubtless recalled vividly the many periods of Sunday instruction in Greek New Testament he had received in President Wayland's class at Providence. In 1848 it was, as he diarized it, "a new thing in the University of Virginia ... a regular daily ... chapel, with a very encouraging attendance."

As the final year drew to its close, he looked forward with ever increasing eagerness to a ministry in the North. Several of his Northern associates had already left Virginia -- perhaps they, as well as he, sensed the shaping-up of national tragedy in the countless acrimonious discussions over slavery and States' rights. Imagine, then, Scott's conflicting reactions when on June 30th, 1849 -- less than a week before his scheduled departure -- he "received an urgent and unanimous call to the pastoral charge of the Baptist Church in Charlottesville.* A very strong case of duty appears

*Charlottesville contained one of the largest churches of the Albemarle Baptist Association, according to Benedict's History of the Baptists (1848) (Page 668). Its pastor, William A. Ray, was probably on his deathbed at this time, as his death was reported in the Religious Herald, July 26, 1849.

to be made out, but I find it extremely difficult to decide what I ought to do. My wish has been to return to New England, could it consist with the will of GOD. My friends there urge me .. and speak of inviting fields of labor. ... On the close of my... service at the University, ... I find my way hedged about, GOD forbid that I should force a way through. May I not be so bent on ... my own desire that the Lord will give me my request, and*send leanness into my soul. 'Teach me to do Thy will.....'"

Just how close Scott came to accepting the Charlottesville call is shown by an erroneous item in the Baptist Memorial and Monthly Record, Vol. VII, p. 269 (1849): "Rev. J. R. Scott, late chaplain of the University of Virginia, has become pastor of the Baptist Church in Charlottesville, Virginia."

The Fourth of July was spent in packing up. That evening, Scott preached a farewell midweek sermon to the Charlottesville Baptist Church. The next day the Scotts were on their way to New York. Little Shailer, face pressed against the train-coach window, watched the trees and buildings flying southward, as if hurrying to join the loved scenes that were now but a chapter in the family's treasure-book of memory.

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Chapter V

"SEND NOT LEANNESS INTO MY SOUL" (1849 - 1852)

"Our lives through various scenes are drawn
And vexed with trifling cares,
While Thine eternal thought moves on
Thine undisturbed affairs."

- Watts.

Of old, the patriarch Jacob gathered up his wives and miscellaneous possessions, and "fled with all that he had", at the command of a celestial visitor who told him to "get thee out from this land, and return to the land of thy nativity". Our latter-day Jacob's departure from Virginia was almost equally precipitous, as we have seen. A flattering invitation followed him by mail, urging him to speak at the approaching Commencement of Richmond College. He declined. Many thought that he might still accept the Charlottesville pastorate. This he also declined, in August; and by that action burned the last of his Southern bridges.

The immediate reason for his haste in leaving Virginia had been a preaching engagement on July 8th in New York City. For a number of weeks the family visited Martha's people, on Charles Street, Jacob making New York his headquarters while he went on several preaching trips to Fall River, Massachusetts. En route, he stopped in Connecticut at the home of his older brother Jimmy, now the Reverend James L. Scott. At James's house there was an affectionate reunion with his youngest brother Horace Hitchings, now nineteen, but almost a stranger to Jacob, due to their long separation. Horace, like James, was destined for the Episcopalian ministry.

Cholera was raging in New York. To avoid exposing his wife and son to the dread disease, Jacob brought them to Massachusetts where for a time they travelled hither and yon, needing only a covered wagon to make them feel like gypsies. They shuttled back and forth between Malden and Fall River until September, when they settled in a Malden boarding-house, not far from the old Hitchings rooftree. Meantime the energetic Jacob was preaching here, there and everywhere -- Malden, Cambridge, Brookline, Fall River, even up in Portland, Maine.

Pastoral inquiries and invitations soon showered upon him, literally from the north, south, east and west. He found himself at a crossing of the ways. The South had not given up all hope of getting him back. From Ohio, President Bailey of Granville College sent a letter of inquiry, quickly followed by a formal invitation to become the pastor of the Granville Baptist Church. After debating the matter almost a month, he rejected this call also. Considered against the background of his friends' previous

urging to found a young ladies' school in Cincinnati, the idea of going West must have appealed strongly to his adventurous mind.

Martha, still suffering with the severe malady that had driven them from Hampton, was shortly to give birth to her third child. Consideration for her welfare was undoubtedly one of the principal factors in the decision to forego pioneering conditions, and to settle in New England.

Call Number Three was from Portland, biggest city in Maine. There the Reverend Luther F. Beecher had just ended a seven-year pastorate at the old Federal-Street (First) Baptist Church. Jacob had preached five times at Federal Street, and once at the Free-Street Church, also in Portland.

Just five days after the official call from Portland was sent to the undecided preacher, he received Call Number Four, a most pressing one, from the Fall River First Baptist Church, together with two letters from prominent Fall River laymen, and a personal visit from yet another Fall River member. They were going to make sure of him!

In considering the Fall River call, Scott must have weighed the fire-eating anti-slavery tenets of that congregation. During that very decade -- the 1840's -- the pastor, deacons and members discussed and adopted as the sentiments of the church, the following declarations:

"Slavery is one of the grossest sins against God and violations of the rights of man that can be committed."

"No circumstances justify holding slaves."

"This church, as an independent body, feels bound to bear its unequivocal testimony against the abominable sin of slavery."

"We will not invite, or allow, a slave-holding minister to occupy the pulpit, or invite or allow a slaveholder to commune with us as a church."

In June of 1850, less than a year after Jacob R. Scott received the above mentioned pressing invitations to Fall River, it was voted that the third Thursday evening in each month be observed for conference and prayer on the subject of slavery; and in the 1850 letter to the Association was an expression of the views of the church as regards the "sin of slavery".

Scott, as matters turned out, DID become pastor of the Fall River church, but not until four years later, by which time great changes had taken place in his family life, and the Fall River

church, apparently, had become less vociferous in its trumpetings against human bondage.

The reader may guess for himself why Scott declined the Fall River call in 1849, the year of his return from the South. He gives us but scanty clues, recording only in his diary, the day the call came,

"The Lord direct me to a correct decision. I am ...very much at a loss. May He cause me to choose duty before pleasure."

And then, five days later:

"Returned a negative answer to Fall River. I fear many dear friends will be disappointed and grieved. May the Lord send them a much better pastor. Last evening I signified to a committee from Portland my intention to accept the ... charge of the First Church in that city."

Those who think they can trace an inexorable divine ordering in the lives of individual gospel ministers, may argue that Jacob did place pleasure before duty, and that he was later constrained to do that which he should have done in 1849. Putting it differently, and in the words of Jacob's own Biblical quotation -- which he had already used as a sermon text -- it could be argued that God gave him the "desires of his heart", but sent "leanness into his soul" -- for his Portland ministry was the one in which he lost Martha.

As biographers, however, we draw no such conclusions. Certainly Scott did not choose an easier field, in Portland. The church had not been as long established as the one in Fall River*; it was further from Boston, Providence and Newton; the Maine climate was more rigorous. The Fall River church counted among its supporters Mr. Borden, wealthy executive of a local textile mill. Surely Scott must have prayed, with groanings unutterable, "O Lord, must I lead the militant Fall River church in an anti-slavery crusade that will make enemies of my southern brothers and sisters?" Let us believe that in the final decision he did not act weakly, but in accordance with the highest dictates of a fully surrendered conscience.

Characteristically, the Scotts lost no time in moving, once the decision was reached, but packed at once for Portland, where they arrived two days later, September 11, 1849. On Sunday, the 14th, Jacob preached twice to large congregations, conducted a prayer-meeting the same evening, and logged in his diary, "Everything looks encouraging -- may the Lord smile propitiously!"

*The Fall River Church was organized in 1781; Portland in 1801.

Getting acquainted with the new flock, plus the usual round of meetings and funerals, with a church Fast Day thrown in, made the time pass so busily that when a new eight-pound daughter joined the family in November, the event seemed to fit right in with the general welter of new faces and friends. Virginia she was named -- Virginia, for the still loved land of her origin. With the loss of Fanny indelibly imprinted on his mind, Jacob prayed and wrote, with emotion, "May the Lord spare her life, if it please Him, and make her His, according to His grace through His dear Son."

On the last Thursday of the month Jacob preached the first Thanksgiving Day Sermon of his career, and a sense of personal thankfulness for the tiny Virginia gave an almost triumphant tone to the reading as he announced his scripture text -- "Thou crownest the year with Thy goodness."

The warm fraternal friendship of Jacob and the Reverend George J. Carleton was probably what first brought Jacob to Portland. Five years previously, George Carleton's sister Mary had married young Luther Beecher, whose seven-year pastorate at Portland immediately preceded Scott's. When Beecher accepted a call to Albany, New York, the news would have been promptly relayed from Mary, to George, to Jacob down in Virginia. For that matter, Jacob himself was well acquainted with Mary Carleton Beecher, and may even in his bachelor days have been a little "sweet" on her, judging by his diary for July 18-19, 1838.

How this Luther Beecher, cousin of Henry Ward Beecher, ever sank so low as to become a Baptist, is a diabolic mystery! Assuredly he must have fallen from grace, for the seven sons of Lyman Beecher -- including Henry Ward Beecher -- were all Congregational ministers. Proverbially, there is a black sheep in every family!

Speaking of Beechers, the woods were full of them at the time of Scott's Portland pastorate. Harriet Beecher Stowe, living at Brunswick, Maine, about fifteen miles from Portland, was busily grinding out manuscript for a magazine serial, "Uncle Tom's Cabin", and making American history in the process. Her father, Lyman Beecher, just retired as president of Lane Seminary, Cincinnati, had settled down in Boston -- a sort of literary headquarters for all the Beechers.

We have alluded to the rigors of the Maine climate -- delightful in Portland in summer, but, for a family acclimated to the South, severely cold in winter. Jacob was a Stoic in regard to his own pains and discomforts; he doubtless had more than one tooth extracted in those old grin-and-bear-it days, and there is never a reference to toothache, or indeed to personal suffering from the heat in the South, in his diary. Yet references to the severe winters of Portland abound.

"Greatest fall of snow for many years so late in the season", he noted in mid-April, 1850. In December, although sick with influenza, he preached twice in a day. Such a heavy snowstorm occurred on the 29th that none of the women were able to get to church -- hampered, no doubt, by their Sunday-go-to-meeting hoop-skirts. On New Year's Day, convalescent, the preacher and his wife enjoyed a sleigh-ride with their three-year-old son, accompanied by Uncle and Auntie Cathell, "in-laws" from New York who were spending the holidays in Portland. It was a well timed sleigh-ride, for a few days later the weather turned bitterly cold. Even in the South Jacob had been troubled practically every winter and spring with bronchial attacks, so we may be sure that mufflers, ear-muffs, wristlets, Jamaica ginger, and hot bricks wrapped in flannel, were familiar items in the Scott ménage. While chills were thus fought off, the possibility of contagion received scant attention; bacteriology was an unknown science in the 1850's. Nor could a popular minister avoid exposure, try as he might.

For Scott was constantly in demand as a speaker on varied occasions. A few months after his arrival in Portland he was chosen to open the Court of Common Pleas with prayer. And before he had been in Maine two months, Governor Slade got him into harness as a life member of the Society for Promoting National Popular Education.

One aspect of his busy program gave him nostalgic pleasure -- that was his occasional contacts with Portland's colored population. They were not a large element -- only a hundred or two at most -- freedmen, runaway slaves, and their descendants -- many of them Baptists. We find him marrying them; again, we find him burying a colored infant. He had but to close his eyes, on such occasions, to conjure up romantic scenes of the Old Dominion -- while the very moanings of the mourners at bygone colored funerals and camp meetings seemed to pulsate again in his ears.

Scott kept up his concern for the nurture of new churches -- the same concern that had drawn him as a youth to see a church of American Indians organized, and that inspired his hymn "To Thee This Temple We Devote." He gladly made the slow fifty-mile journey, more than once, to help a struggling group maintain an embryo Baptist meeting in the Academy Hall at Norway, Maine. But his most exciting venture in sociology was the support he gave to State prohibition of the liquor traffic -- a "noble experiment" in which Maine in general, and Portland in particular, pioneered. In this work Scott enjoyed the cooperation and leadership of that great crusading figure, Mayor Neal Dow of Portland.

"I think the prohibition of the traffic in ardent spirits a fit subject for legislative enactment, and I believe the most happy results would flow from such prohibition." So President Wayland of Brown had written, when Jacob was in college. In that same year (1833) Gen. James Appleton had moved to Portland; Appleton was already known as a writer of newspaper articles on prohibition. With-

in four years General Appleton was made head of a joint committee in the Maine legislature, to study the old license system, and he came up with a report advocating state-wide prohibition. This was in 1837, and although the proposed law was not passed at that time, General Appleton kept at it, and in 1846 Maine had passed the first liquor-prohibitory law in the United States.

That first law was very weak in some respects, particularly as regards enforcement. Meantime another colorful opponent of the liquor traffic had come to the fore -- Neal Dow, secretary of the Portland Y. M. C. A., who believed in direct personal action with legislators and enforcement agencies.

The year that Scott came to Portland, 1849, a more effective prohibition bill was passed by both houses, but was killed by the Governor's veto. Scott had been in Maine but a few months when he took the stump for the Portland Temperance Society, in the Second Congregational Church. In 1850 a similar bill with teeth in it was again passed by the House, but got only a tie vote in the state senate. Forthwith, under Neal Dow's strenuous campaigning, a new Governor and a friendly legislature were elected, and Dow himself was elected Mayor of Portland! That summer Scott attended a temperance picnic in Brunswick, home town of Harriet Beecher Stowe. Did Harriet and her family attend the picnic? She was probably too busy tending her month-old baby, and working on "Uncle Tom".

In March 1851 Jacob R. Scott addressed a great crowd on temperance, at an evening lecture. That same year Dow went before the Legislature for the sixth time, and within two days the bill was passed; the governor signed it into law on June 2, 1851. On Thanksgiving Day Scott preached a sermon so significant in its implications that he was asked to repeat it, which he did, the Sunday of Christmas Week, to a good-sized audience that included Mayor Dow himself. The address contained such broadsides as the following (condensed from the Portland Daily Advertiser's account). Note the sardonic emphasis with which Scott, as he reached his climax, drove home the logic of his conclusions:

"I do not see how any true Christian can avoid a feeling of exultation in view of the stand which our commonwealth has taken by the enactment of that law which is now working out such blessed results within our borders...

"...Who will say... that the principles of the statute for its enforcement are too strict? Who is wronged by the operation of the law? Who is not benefited? I mean -- what good citizen? But even to the worst it is a blessing. If society has the right to protect itself by prohibitory... enactments at all, who shall say that society may not... enjoy the protection of such a law as this? Thank Heaven, the question of its constitutionality has been put beyond the quibbles of pettifoggers, and is... at rest. Our only concern

now is for its perpetuation. And why need we give ourselves any concern here? Has not the law met with general approval? ... Have not its enemies succumbed and left the field? Most firmly do I believe this. And yet I tremble. It seems to me sometimes that our happiness is too great to last.

"Not that any ground exists for apprehending a revulsion of sentiment... Had the law had its birth in excitement, we might... fear that it would find a grave in reaction. But such was not its origin. The danger lies elsewhere.

"We may be sure, our sole security that the foe will not return... and disastrously overturn the... fabric of our hopes, is ACTIVE VIGILANCE. Why, what are we told in the public prints? That liquor-dealers in Boston have made up a purse of \$100,000 for the purpose of effecting a repeal... We may be thankful... for one thing about this -- the proof it furnishes that the law is doing its... work; for if, as some say, there is just as much liquor drunk as before, why do these worthy citizens of our sister city deem it worth... while to expend this large sum to secure a return to the old order of things? They know their craft is in danger... of losing not only the market of Maine, but of other States that have been roused to action by the example of Maine. They know well HOW FAR A REPEAL OF THE LAW IN THIS STATE, WOULD GO TO PREVENT ITS EVER BEING ENACTED IN ANY OTHER.

"Since I read that precious piece of information, I have had a good many thoughts about it. I have wondered what is to be the mode of... outlay of that hundred thousand. The intention cannot be to buy up voters... , for... the sum will be found far too small for the purpose. The design cannot be to test the constitutionality... , for that has been affirmed beyond... hope of reversal. It cannot be to obstruct the execution of the law... , for that... is too well guarded by the law itself. The only conclusion left is, that the money is to be spent ON THE LEGISLATURE. In other words, a deliberate attempt is to be made -- and by persons out of the State, too -- to BRIBE the members of the Legislature of Maine to strike out from the firmament of the commonwealth whose interests they are sent to Augusta to further, -- to strike out, I say, from the firmament of our commonwealth the brightest luminary that ever shone in it; and that is now gazed on by the friends of humanity throughout America and Europe, as the pole star of their hopes for the deliverance of the nations from the direst curse, short of the Fall itself, that ever lighted on this globe.

"I cannot think with patience of these men. I must be pardoned if I cannot speak of them very meekly. They remind me of the Gadarenes who besought Jesus to depart out of their coast. Why?... Had he not just done a good work among them? Behold that man sitting at his feet, clothed, and in his right

mind. A little while ago he was a raving maniac, and... abode in the tombs... Did they not rejoice to witness such a change? ... Alas! alas! that blessed transformation was AT THE EXPENSE OF THEIR SWINE! But the Gadarenes had at least this in their favor: they begged the beneficent Savior to depart out of THEIR OWN, not their neighbors', coast. We shall have to go... farther back to find a fit parallel for our adversaries abroad.

"They look over into our borders, and survey us in our happiness, as Satan did the pure and blessed pair in Eden. Methinks I can see them as their basilisk eyes glow and twinkle, now with hate, now with satisfaction, as some new plan suggests itself for the accomplishment of their hellish purpose. And, methinks, I can see their emissaries as, with distended purses, they lurk about the lobbies of our Capitol. Will they succeed in getting the ear of any of our legislators? Will any Senator -- ... any Representative -- suffer himself to be held by the button, to be wheedled by them -- to touch their money? I do not know. I do not know how strong the Devil is in Maine. But if he succeeds in that purpose and the law be repealed, most fervently do I pray that never may another Legislature meet in our State House until men can be found... whose first solicitude will be to wipe off the foul stain... .

"Possibly I may... be asked if I really believe the report about the money... . Rumsellers, in these days, are not, as a class, chargeable with... being over-forward in proffering money without a fair prospect of getting what they want for it. But I will tell what I not only believe, but am quite sure of. Let there be ten men in our Legislature, shaking in the wind, whose votes at \$10,000 apiece would effect the repeal of the law, and the hundred thousand would be forthcoming quick enough; and the operation would be considered a very neat one, too.

"But let us not give way to needless alarm. ... Being forewarned, I trust we shall be found, both Legislature and people, FOREARMED. I believe the people are convinced, from what they have seen of the working of this law, that it is a good one; that, continued and enforced, it will impart to our commonwealth... prosperity and... glory..., and fire our hearts with gratitude as we go to God to offer up to Him our thanksgivings for His mercies."

It would be pleasant to report that Maine had kept State prohibition from that day to this; it would add a sort of "Q. E. D." touch to Scott's sermon. But the course of true history never did run smooth. The Boston and Portland liquor interstate did not give up so easily. Five years after Scott's sermon the 1851 law WAS repealed, and for two years Maine reverted to the license sys-

tem. In 1858, however, the law was reënacted, and was endorsed at the polls by the voters, by an overwhelming majority. In 1884 State prohibition was still more firmly entrenched by being written into the State constitution. It was retained until Federal prohibition passed out, upon repeal of the 18th Amendment in 1933 -- just a hundred years from the time that President Wayland fired the opening gun in the long prohibition battle. Since 1933 Maine has controlled the distribution of liquor through a State monopoly system. "The old order changeth, giving place to the new", but who shall say that the altruistic efforts and prayers of men like General Appleton, President Wayland, Mayor Neal Dow, and the Reverend Jacob R. Scott were all for nought?

As a crusader, Scott would have been handicapped had he been a hide-bound sectarian, unable to co-operate with men and women of all churches. Fortunately, he was never happier than when working shoulder-to-shoulder with other Christians. His Maine record is one of interdenominational comity, and also of trying to heal the sore spots in his own denomination.

It had been years, for example, since there had been a joint meeting of Portland's Free-Street Baptist Church, and the First (or Federal-Street) Baptist, of which Scott was pastor. Uncharitably, the two congregations seemed to regard each other more as rivals than as fellow-marchers to Zion. Perhaps it was Martha, his gentle wife, who suggested to Jacob, "You know, dear, it says 'Blessed are the peacemakers'. Why don't you insist that our two Baptist churches bury the hatchet?" And so one of Jacob's early moves in Portland was to tear down this "wall of partition".

A meeting of the leaders of both churches was called. Next, on a rainy March night, Jacob preached at Free-Street to a union meeting of both churches in behalf of foreign missions -- a cause apt to make the soreheads forget their petty local squabbles. It was a full house, and encouraged him to repeat the gesture in July, and again the next summer. From that time on, the two churches followed the course of Christian harmony, and for many years joint meetings were held on various occasions, sometimes at Federal Street, sometimes at Free Street.

Illustrative of his readiness to join hands with other denominations, Jacob delivered a goodwill message from the Maine Baptist Convention to the Maine Congregational Conference; he exchanged pulpits with Methodist and Congregational preachers, consistently showing that he was more anxious to lead people into the heavenly kingdom than to shoo them in through the Baptist doorway.

Under such leadership -- evangelical, educational, practical and co-operative -- the First Church maintained its witness. Candidates came forward for baptism -- not in capricious crowds like sheep, but more steadily in ones, twos and threes. "Solemn and encouraging meetings", he noted, just three days before he preached

the Half-Century Sermon, January 12, 1851, taking his text from Ecclesiastes, "One generation goeth, and another cometh, but the earth abideth forever." It was a half-century sermon in a double sense, marking not only the mid-point of the Nineteenth Century, but also the fiftieth year of Portland's First Baptist Church, organized in 1801.

The membership of the church, 219 when Scott left it in 1853, should not be weighed by today's standards, for the day of easy admissions, and take-it-easy members, had not yet arrived. Requirements for membership were rather strict; non-functioning members were dropped, often in sizeable batches, from the rolls; associate membership, designed to accommodate non-Baptists, had not been invented; so, take it all in all, the congregation was much larger in proportion to the recorded membership than under later conditions. Where a twentieth-century Baptist church of 400 members may coast along with an attendance of 200, in those days the figures would more nearly have been reversed.

While he was in the Portland pastorate Scott, who had long been an occasional contributor to family periodicals, intensified his activity both as contributor and reporter. Much of his work in this field was done anonymously, or under Latin nom-de-plumes such as "Sigma" or "Nemo". Later in life he signed himself "Patiens" to a piece called "On the Shelf". But his reporting seems to have been largely as a ghost-writer for his preacher-friend Shailer, of Brookline. Consider for example a trip from Portland to New York City and Buffalo which Scott took in 1850, to attend the denominational "May meetings". He wrote enthusiastic reports for The Macedonian on the Buffalo affair, where twenty missionaries were dedicated to foreign service and given a farewell address by that staunch churchman Governor Briggs, of Massachusetts. But apparently these write-ups of Scott's, when printed, all carried the by-line of Rev. W. H. Shailer!

Much less happy was Jacob the following May, as he left Portland for New York as a delegate to the American Baptist Missionary Union, of which he and Martha were both Life Members. The family had gone with him the previous year, but now Martha's illness had become acute, and he went by himself. He hesitated to leave her at all, but she urged him to go. Two weeks later, upon his return, she was to undergo a severe operation, and she was not averse to having Jacob discuss her condition with her family in New York, for she had been losing strength and weight, and had a feeling that she might not pull through.

It was perhaps just as well, in view of impending tragedy, that Jacob got the mental and physical stimulation of visiting old friends in New York, Hingham, Boston, Malden and Brookline. In Hingham, where as a boy he had served as a "printer's devil", he held forth twice from the pulpit. In New York he thrilled to the singing of Jenny Lind, the "Swedish Nightingale". P. T. Barnum had

THE MOTHER PRESENTING HER
SON WITH A BIBLE.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home;
Remember, 'twas a mother gave
The gift to one she'd die to save.

The mother sought a pledge of love,
The holiest for her son,
And from the gifts of God above,
She took this holy one;
She chose for her beloved boy
The source of light, and life, and joy.

And bade him keep the gift—that when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh the fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne;
She bade him pause, and ask his breast,
If he, or she, had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The heart that would retain the one
Must to the other cling.
Remember! 'tis no idle toy,
A mother's gift. Remember, boy!

*A gift to Charles W. Scott
from his mother on her
death-bed. Was took her
July 9, 1851.*

Chas. J. R. Scott,

From

Dr. W. Guffey.

University of Va.,

March 17, 1848.

*Immediately on leaving my dear wife's
bed-side after she had breathed this
look to Charles, I took up a paper,
containing the lines opposite. They were
the first my eyes fell on. J. R. Scott.*

Clipping and Notation Inserted by Jacob R. Scott in the
Bible Presented by Professor McGuffey to Mrs. Scott.



The Newton Theological Institution, Newton, Massachusetts, in the Year 1851. (From an Old Print.)

just brought Jenny over from Europe, and America was worshipping at her feet. Men and women fought for standing-room tickets to hear her -- even milled in the streets around her hotel. During her American visit she and her accompanist, Goldschmidt, fell in love and, to the public's delight, were married. Her star was in full ascendancy.

But Jacob Scott's star of happiness was already on the decline. On reaching Portland, May 21, 1851, he found Martha perceptibly worse. The next day, with three physicians attending, the major operation was performed at the home. The gentle wife and mother lingered for seven weeks -- patient, resigned to the divine will, but suffering greatly and with a constant premonition of death that was verified July ninth -- a victim of cancer at only thirty-two. And Jacob, aware as never before of his dependence on her, and of all that she had meant to him as his devoted helpmate, was keenly aware of his orphaned children's plight -- three-year-old Shailer and the babe Virginia, not yet two. Resolved that Virginia should perpetuate her mother's memory for him, he prefixed "Martha" to her name, and from that day she became "Little Mattie".

It will be recalled that when the Scotts were in Virginia, the eminent Professor McGuffey had given Mrs. Scott a little Bible. One day during her fatal illness she had a talk with Jacob, on various things she would like to have done if worse came to worst. Son Shailer, she said, should have the McGuffey Bible, in memory of his mother.

Shailer Scott never parted with this little book. He left New England in his teens for San Francisco, via Cape Horn, and never returned. At the time of the great San Francisco earthquake and fire, in 1906, practically all his family keepsakes were destroyed, but he himself was out of town and had the little Bible with him. When he died, an old man, he left the McGuffey Bible to his daughter Martha, who at this writing still owns it. On the fly-leaf of the Bible is noted, in Jacob's handwriting, the following coincidence:

"Immediately on leaving my dear wife's bed-side after she had bequeathed this book to Shailer, I took up a paper, containing the lines opposite. They were the first my eyes fell on. J. R. Scott."

On the opposite page is pasted the clipping. It reads:

"THE MOTHER PRESENTING HER SON WITH A BIBLE.

Remember, love, who gave thee this,
 When other days shall come;
 When she who had thy earliest kiss
 Sleeps in her narrow home;
 Remember, 'twas a mother gave
 The gift to one she'd die to save.

The mother sought a pledge of love,
 The holiest for her son,
 And from the gifts of God above,
 She took this holy one;
 She chose for her beloved boy
 The source of light, and life, and joy.

And bade him keep the gift -- that when
 The parting hour should come,
 They might have hope to meet again
 In an eternal home.
 She said his faith in that would be
 Sweet incense to her memory.

And should the scoffer, in his pride,
 Laugh the fond faith to scorn,
 And bid him cast the pledge aside,
 That he from youth had borne;
 She bade him pause, and ask his breast
 If he, or she, had loved him best.

A parent's blessing on her son
 Goes with this holy thing;
 The heart that would retain the one
 Must to the other cling.
 Remember! 'tis no idle toy;
 A mother's gift. Remember, boy!"

Jacob Scott soon found a healing balm in the form of large doses of ministerial work -- much of it in softening the griefs of others. Throwing himself with greater abandon than ever into the ministry, his naturally buoyant disposition soon dispelled his passing worries about the future. And as far as worries were concerned, had he not taken a leaf out of the experience of the eminent Dr. Edward Payson? Scott had written a sermonette entitled "Dr. Payson Fretted" -- Dr. Payson, Harvard 1803, educator, beloved pastor of the Portland Congregational Church for twenty years until his death in 1827. Why, Martha's body had been placed in a tomb just a few feet from Dr. Payson's grave. Here is Scott's sermonette about fretting:

"DR. PAYSON FRETTED!"

"Yes, Dr. Payson fretted!! I have it on the authority of an excellent Christian lady, that Dr. Payson once fretted. Indeed, she saw him... in quite a pet. And what ... about? Why, nothing in the world but a little lint on his coat. 'I ... loved Dr. Payson', added the good sister, 'and know him to have been ... most spiritual; but that satisfied me he was not perfect.'..."

"It is now some months since I became a resident of Portland; and... I have been interested in getting all the information

in my reach about Dr. Payson. From all I can learn, I... conclude that he did... fret..., that he did suffer -- and perhaps enjoy -- dyspepsia, and that he was not a perfect man. True, I meet his influence at every turn; true, no other man ever... made so deep a mark on the community, so that, being now dead twenty-three years, he yet speaketh as with the voice of yesterday: true, many a... believer tells me, with tears... , 'It was Dr. Payson, under God; to whom I am indebted for my hope of Heaven',... but after all, I cannot believe Dr. Payson was a perfect man. I have even heard it whispered that he... loved his own denomination better than the Baptist!

"... However, as regards his pet about the lint,... had the matter been a more serious one, Dr. Payson would have been more on his guard, and not been guilty of such a breach of Christian temper. At any rate I hope that I, being myself somewhat of the genus irritabile, shall learn from his example to be very careful not to fret about trifles, lest twenty-three years after my death, somebody should be found convinced that I was not a perfect man!"

The gentle irony of the foregoing piece would seem to be a disclaimer of perfection for ministers in general, and for Jacob R. Scott in particular; the more important fact being that they were able to conduct themselves with dignity and self-control in the real crises of life. How pleased, then, would Scott have been to have read these words, which appeared later in his own obituary: "He was not perfect, but yet in spirit and all the essential elements of true piety, he was much nearer to it than many who make greater pretensions".

In November, four months after Martha died, her recently widowed sister Mrs. Brockway, and son, came back to live at the Scott residence in Portland. This made it possible to dispense with a hired housekeeper, and, since "blood is thicker than water", soon made the house seem more cheerful and less lonesome. It was during this period that Scott took an active part in the Maine temperance battle, and delivered the militant Thanksgiving and Christmas summons to legislative vigilance, quoted earlier in this chapter.

That same winter (February, 1852), the words of his hymn "To Thee This Temple" were again appropriate, as he preached the Recognition Sermon for Portland's Third Baptist Church.

In Spring came the opportunity of going to Europe with William H. Shailer, pastor of the Brookline Baptist Church. Mr. Shailer had been his close friend since the days of Scott's "select school" for young Brookliners in 1839-1840. Protestant anniversary meetings were now to be held in London, in May. Mr. Shailer, seven years older than Scott, and related to Scott's late wife, had a sympathetic compassion for his bereaved fellow-minister. The Brook-

line church and the Portland church both felt that to furlough their pastors for a European tour of several months, could be looked upon as an educational investment; and so it was agreed.

On the last day of March, 1852, Scott left Portland for Boston, whence the two preachers were to embark for Liverpool by sailing vessel. The two Scott children were left at home with their capable aunt Mrs. Brockway. Penning a "God bless and keep all" in his diary, Scott looked forward to a pilgrimage among earth's greatest temples -- the towering Alps with their "snowy summits old in story", and the renowned cathedrals of the Old World.

TEMPLES OF EUROPE (1852)

"Travel, in the younger sort, is a part of education; in the elder, a part of experience."

-Bacon.

A four-month vacation with no speaking engagements! That indeed was a novelty! The preceding twenty years had been filled with teaching and preaching duties for Scott, both in season and out of season. Europe was to bring him a series of colorful experiences that seemed like an enchanted dream, and plunged him, in his own words, into "a flow of pleasurable excitement".

Following his usual habit, Scott kept a condensed diary while on tour. Having filled two blankbooks over the past twenty years, he started a new one, somewhat smaller than the first two, and with a smooth, hard cover -- easy for the traveler to whip out of his pocket, or to slide back in again. Unlike his previous notes, the travel entries were all made in pencil, a pre-Waterman concession to tossing ships and lurching omnibuses. The spontaneity of the notes, sometimes bordering on the naive, has lightened the labor of deciphering them, hastily written as they were for the most part, and blurred after the lapse of a century.

As the travel jottings form a continuous story in the diary, we shall omit most details of the European tour in this chapter, suggesting rather that when it has been perused, the reader turn to Scott's own account. Some of the entries, as when the dignified clergyman thinks of the Chester horse-races before he does of Chester Cathedral, or when he samples English beer and German beer (for strictly data-gathering purposes, no doubt!), are subtly entertaining, just because they are so human. Of course, even the most solemn passages gain heightened interest when considered as the spontaneous reactions of a Yankee to the Europe of that day.

The tour started April 8, 1852, when the sailing vessel WESTERN STAR, Captain Knowles commanding, left Boston for Liverpool, carrying seventy passengers in addition to her crew. The two ministers, Scott and Shailer, were cabin-mates. The voyage was rough and tedious, taking almost a month -- twenty-seven days, to be exact. Scott, the hiker, promenaded the decks of the heaving and rolling craft. He tells us that he afterwards "did penance". The penance, done at a rail never intended as an altar-rail, was of course purely involuntary!

Strangely, no divine services were held aboard ship, but on each of the four Sundays Scott went around distributing tracts -- always a pleasant way of opening a conversation. Whales and hurricanes provided excitement; the monotony of calms he overcame by

talking to the sailors, introducing them to his friend, "an old Shailer himself"; he also maintained a private nautical record. Surely the ghost of his ancestor, Captain James Scott the First, must have hovered approvingly over him!

Despite his overstrained vocal organs, and his understandable nervous tension, Scott was in good spirits and generally good physical condition at this time. It was not a "health trip". He must have had plentiful stores of energy, for on the Sunday before sailing he walked five miles, preached two sermons, and made five minor addresses. Yet he could well have prayed "Make me to know the measure of my days, that I may know how frail I am", for that same day's program was a perfect illustration of his lifelong inability -- or consistent refusal -- to spare himself for his own good. He was still young -- just thirty-seven -- but it would take only nine years more, of increasingly strenuous living, to grind the machine to a halt.

A pleasant duty of the two travelers, as they registered in the Hotel Grecian, Liverpool, the May morning of their landing, was to send letters to America telling of their arrival. Scott's correspondence register shows that he wrote not only to Mrs. Brockway, who was his sister-in-law and housekeeper, but also to a "Miss S." -- the first in a series written from abroad to that lady.

"Miss S." was Catharine F. Seaver of Brookline, a parishioner of Scott's traveling companion Mr. Shailer, and a close friend of Shailer's wife. Inasmuch as Scott and Miss Seaver were married some sixteen months later, a brief account of her seems in order at this point.

Catharine was the eldest child of Charles Seaver, a Boston merchant descended from William Brewster, pastor of that Pilgrim congregation which came over on the Mayflower. Catharine's uncle, Benjamin Seaver, was serving, this very year (1852), as Mayor of Boston. Catharine's father, Charles, was a partner in Crockett & Seaver, wholesale Boston grocers engaged in the shipping trade; a man whose moral convictions forbade him to deal in Jamaica rum, a staple item with most of his competitors.

Whether because "the good die young", or not, Catharine had lost both her parents when but a child. Her mother died when only twenty-nine, and Charles, the rum-scorning merchant, when he was thirty-eight, leaving the eleven-year-old Catharine to be brought up by relatives. By the time she married Jacob, her share of the family fortune appears to have been pretty well dissipated by her guardian. She was a petite, high-spirited brunette, more self-willed than the angelic Martha Shailer, yet loyal and loving to the last degree.

Remarriage, however, was not uppermost in Jacob R. Scott's

mind as the scenes of the Old World began to unfold before him. The first two weeks were spent in England, attending the London religious anniversaries, with plenty of sightseeing thrown in. As the two friends, impressed by the grandeur of Queen Victoria's birthday celebration, gazed on the monarch and her husband, we can fancy Mr. Shailer slyly poking his protégé Jacob: "Well, Scott, now you appreciate the scriptural proverb: 'Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men'." And we can hear Scott retorting, in good humor, "I'll admit, for the sake of argument, that Victoria is a king. But without reflecting on you or me, how about the old proverb that 'a cat may look at a king'?"

Scott's study of European temples began soon after he landed in England, with a visit to the Anglican Cathedral at Chester, parts of which date back to Norman times. Here he saw the magnificent series of carved stalls, unsurpassed in England. In London St. Paul's, with its lofty dome, was the first object seen from his hotel window when he awoke in the morning. Later, attending a service there, he referred to the edifice as a "wonder full of wonders". Always sensitive to anything outside the range of his experience, particularly anything musical, he found the chanting of the Episcopal responses oddly impressive. Titles of church functionaries such as canons, vicars, beadles and vergers -- unfamiliar to Baptist ears -- now took on definite meaning: it was a vergier who showed him the ancient splendors of Westminster Abbey.

The Protestant Association meetings which he and William Shailer had come to attend were, of course, held in less exalted edifices; principally in Exeter Hall. He worshipped at various churches, including the French Protestant Church -- a sort of dress rehearsal for the visits with French missionaries that were immediately to follow, on the other side of the Channel.

Ten days in France ensued. Here Scott made contacts that a year later resulted in his being invited to move to France as a missionary. The reader may recall that Jean Rostan, a French lad from Marseilles, had been Scott's room-mate at Brown, and had died there during a summer vacation; also that Jean's father had been a Baptist missionary in Paris, under American sponsorship. Quite naturally, therefore, Scott was keenly interested in the French mission, and spent some time with Erasmus Willard, its head, then located at Douai. Douai, of course, was famous as the place where the Douai (Catholic) version of the Bible originated.

The art temples and religious temples of the Continent -- even more glorious than those of England -- claimed much of Scott's time and attention. In Paris alone he mentions Notre Dame de Lorette, L'Eglise des Petits Pères, L'Eglise de St. Sulpice, L'Eglise de Ste. Genevieve, L'Eglise de St. Germain-l'Auxerrois, St. Germain des Près, La Chapelle St. Ferdinand, and L'Oratoire, in

addition to the Episcopal church where he worshipped on his first Sunday. In a word, and with apologies to Noah Webster, he found Paris greatly churchified. Yet Scott, as a Nineteenth-Century New Englander, was startled at the "perfect holiday... far enough from a holy day" atmosphere of Paris on Sunday. One somehow has a feeling that the New England Sabbath, Twentieth-Century style, has been catching up rather rapidly with Paris -- or slipping back to it, if you will!

On the last day of May the travelers left the French capital, bound for Switzerland. Presently the discomforts of all-night riding in crowded horse-drawn diligences, with cranky passengers, were forgotten in the breath-taking majesty of Mont Blanc at sunrise, or in the contrasting spectacle of horrid gibbering cretins -- poor lack-wit specimens of humanity, endemic to the Alpine regions. So for a week the Swiss trip continued. Through the Alps they went, with a fine view of the Jungfrau and her sister peaks of the Bernese Oberland -- a great super-cathedral of nature with spires climbing two miles into the heavens. Scott, comparing man-made temples with these, would not have been unduly impressed by the mere bulk of the mountains. He would have said "Amen!" to John Ruskin's striking paragraph in "Stones of Venice", published that very year:

"When walking at evening on the Lido, whence the great chain of the Alps, crested with silver clouds, might be seen rising above .. the Ducal Palace, I used to feel as much awe in gazing on the building as on the hills, and could believe that God had done a mightier work in breathing into the narrowness of dust the mighty spirits by whom its haughty walls had been raised, .. than in lifting the rocks of granite higher than the clouds of heaven, and veiling them with their various mantle of purple flower and shadowy pine."

Scott got no closer to Venice than the Alps, however, nor did the itinerary include the Holy Land, absorbing as that would have been both to him and to Mr. Shailer. They must have air-castled about Rome and Jerusalem, for some future tour that was never to materialize. And their only contact with Russia was on a train in Germany, where there were two Russian princes, sons of the Czar, who were "said to be looking for wives in Baden".

Germany held much that was curious, along with the majestic and the monumental. Strasburg Cathedral, with its 500-foot steeple -- tallest spire in the world at that time -- offered a study of its famous astronomical clock, and a rather gruesome glimpse of embalmed church dignitaries. Mainz was visited on a fete day; here the "grand congregational singing" in the ancient cathedral furnished background material for Scott's prize treatise on con-

gregational singing, seven years later. It inspired this sentence: "Who that has ever witnessed how that part of divine service is managed in other lands -- how old and young men and maidens, standing up, book in hand, join each one in contributing his share to the general song -- who that has witnessed this can wonder that the newly-arrived European, finding himself in our religious assemblies, feels a sad deficiency in the worship? -- feels, indeed, that that which in his own land constituted a chief charm of the sanctuary, and more effectually than any other part of the service banished from his mind the distracting crowd of the week's worldly cares, is here utterly wanting?"

The city of Cologne contributed memories of its incomparable cathedral, plus a three-and-a-half-shilling bottle of eau de Cologne (a gift, perchance, for "Miss S_____"). The ruins of Heidelberg Castle filled the Americans with solemn thoughts, even as they had Victor Hugo -- "the nothingness of man in the Past, the infirmity of man in the Present, the grandeur of Nature, and the eternity of God".

The infirmity of man in the Present would have been still more meaningful if the diarist could have looked forward to the Second World War, for he wrote naïvely of the "impregnable" fortifications along the Rhine opposite Coblenz, as seen from the steamer Prinz der Preussen on which he was sailing. And at Coblenz the Prince himself left the boat and stayed ashore -- William, Prince of Prussia, a "good looking man of about fifty-five" who was destined to become, in 1871, Kaiser Wilhelm I of Germany! Builder, he, of that German Empire whose crack-up took place in World War I under his grandson Kaiser Wilhelm II.

Only three or four days more on the Continent were left for Shailer and Scott, and these were passed in the Low Countries. One last great continental cathedral, Notre Dame at Antwerp, was explored, and Scott lingered long over its paintings and sculptures, by Rubens, Van Dyck, Duquesnoy.

The morning of June fourteenth saw our travellers at Waterloo Battlefield. Mr. Shailer was old enough to remember the world-excitement of the famous battle, though Jacob Scott had been but a babe in arms in June 1815. Curiously, the two friends' visit took place at the very anniversary of the Waterloo campaign, and within three days of the date of Napoleon's classic defeat. Thus with another token of "the infirmity of man" in their minds, the pair took ship at Ostend, landing at Dover, England, shortly after midnight on the fifteenth.

Scott made good use of his three weeks' time in the British Isles before embarking for America. Mr. Shailer and he were no longer tied down to the same itinerary; each had his separate program to a great extent, and as there were other Americans, or else friends of Americans, to be found wherever one cared to look them

up, Scott's excursions were full of sociability and relaxation, as compared to the strangeness and excitement of the Continent.

He got his first impression of the Welsh from a Welshman on the Isle of Wight, who took Scott for a foreigner, but complimented him, in a strong native accent -- "God bless my soul! You speak English very well!"

Two days were spent exploring the Isle of Wight; then came a circuit through Ireland, Scotland, England and North Wales, seeing not only the cities but viewing the contrasting landscapes of the Highlands and of landed English estates. Sometimes Scott found it easier to ask questions than to answer them, particularly when a new acquaintance asked him, in all seriousness, "How far is it from Massachusetts to Boston?"

Always susceptible to architectural wonders, Scott rambled and revelled among such ancient ivy-clad landmarks as Sterling Castle, St. Giles' of Edinburgh, and the stupendous Cathedral of York, which he climbed to its two-hundred-foot top for the view. He saw Scottish tarns and hills, and was thrilled by the song of a soaring lark on Sir Edward Scott's estate, like a benediction on the whole tour, and an augury of happy days to come.

The climax of the tour, though, as far as Scott was concerned, occurred at Liverpool, about a week before his departure for America. On Sunday, the Fourth of July, he attended church where his boyhood idol Thomas Spencer had been pastor more than forty years before -- Spencer, whose biography he had read so often as a lad, and whose career had largely determined his own. To make the present occasion absolutely ideal, Dr. Raffles, author of the Spencer biography, was still pastor of this church, where he had been stationed ever since Spencer's drowning in 1811. Scott listened to a "surpassingly eloquent" sermon, after which he gazed long and thoughtfully at the cenotaph erected to Spencer's memory. Spencer, all unknowingly, had guided Scott into the ministry; Spencer, like a mold, had patterned his life; Spencer, like a magnet, had drawn him to this very spot. What an illustration of human influence and its utter unpredictability! He must use it in the pulpit, sometime...

In the diary will be found notes on the final week in England, with visits to various mediaeval castles and to Lichfield Cathedral, contrasting oddly, in Jacob's eyes, with certain British engineering marvels of the nineteenth century.

In a financial splurge rare indeed for him, he purchased an English gold watch for one hundred dollars, as a memento of the trip -- and perhaps with his shipwrecked British ancestor's sea-going watch in mind. He must often have seen the ancient time-piece, in its huge case (see page 4). At any rate, all trace of his purchase has been lost, while its two-hundred-year old pre-

decessor can still be seen -- as a museum piece.

At last the hour came for departure. Jacob Scott and William Shailer, again cabin-mates, boarded the Cunard liner *America*, Boston bound, for a much quicker and more comfortable crossing than had been theirs on the white-canvassed *Western Star*. Both were impatient to plunge anew into the exacting, yet rewarding, labors of the ministry. Certainly Scott was abundantly stocked with mental, spiritual and social enrichment for the nine remaining years of service that were destined to be his.

For one thing, he had made an excellent impression on the personnel of the American Baptist mission in France, and on United States diplomatic minister Rives, whom he had first met in Virginia, and then again in Paris. These impressions were not long in bearing fruit, after his return to the Portland pastorate. It was in the following April (1853) that Jacob R. Scott was appointed to have charge of the theological training school connected with the American Baptist mission in France, besides which he was to be pastor of the Baptist mission church in Paris. The Missionary Union felt that Scott's connections and abilities were such as to equip him for successful service as a missionary executive in France, even amid the acute politico-cultural disturbances of the times.

Scott fully intended to accept the appointment. He resigned his Portland pastorate in the Spring of 1853, giving the call to France as his reason. The church consented because the call was regarded as of divine origin, but they gladly retained him from month to month until the time should come for him to go. Meantime he gave several public talks in Maine on the challenge of the French field.

Astonishingly, when the time came that a formal acceptance or rejection must be made of the Board's appointment, Scott rejected it. As the French themselves would say, "Cherchez la femme" -- in this case the dark-eyed Miss S. of Brookline, to whom Scott had written so many letters from abroad. He had proposed marriage to her: his children needed a mother, and he needed a helpmeet; they had long been close friends, and the friendship was ripening into love. But on one point Catharine Seaver was firm: she would not, she could not, go to France to live. Disappointed? For him, that would be putting it mildly. Embarrassed? Terribly so, both with his Portland and his Missionary Union friends -- yet his closest advisers thought he would be wise to yield; and so he did.

On September 6, 1853, he married Catharine Seaver, and in October he left Portland. As things turned out, conditions in France became so oppressive under the Second Empire that three years later Erasmus Willard, outstanding leader of the French Mission, was compelled to leave. Catharine must have had intuition!

The anti-slavery church at Fall River, Massachusetts, which

had urged Scott so persistently to be its pastor when he left Virginia for the North, was pastorless again in 1853. Meantime, it had constructed a new house of worship, after meeting for many years in a building known as "The Temple". Jacob R. Scott was again approached, and invited to become the pastor.

If it was God who sent "leanness" into his soul in Portland, he now reasoned -- if his former choice should really have been Fall River -- he was at least being given a second chance. The call, therefore, seemed to summon him with all the force of a divine mandate. This time he quickly accepted, and it was in Fall River that he first set up housekeeping with his new bride.

TWILIGHT IN THE TEMPLE (1853 - 1861)

"That life is long which
answers life's great end."
-Young.

To the American Indians Fall River, the stream, was known as Quequechan -- quick-running, falling water. Queque's turbulent watercourse was first harnessed in the early 1800's to cotton-spinning machinery, thus giving rise to one of America's pioneer factory towns, later to become a world center of the cotton print goods industry. In 1854, the year that Jacob Scott was pastor there, the rapidly growing town of Fall River was first chartered as a city.

The historic First Baptist Church, to which Scott was called late in 1853, had been born in Revolutionary times. Organized in 1781, it took root in an unfriendly religious climate, the puritanical Massachusetts government thinking it unsafe to allow entire freedom of worship, -- and this at a time when the nation itself was fighting for freedom! Not until 1833, when Fall River Baptist was more than fifty years old, had Massachusetts amended its Bill of Rights so as to guarantee equality of political treatment to all denominations.

Fall River Baptists, of course, had had to share the contempt and interference experienced by Quakers and Baptists in the early days, both bodies being regarded as fanatical. To some extent the Baptists were influenced by the Quakers: the archives of the Fall River Baptists show that they held a business meeting on the "second seventh day in each month" -- "seventh day" being Quaker-talk for Saturday.

In Jacob Scott's time, Fall River First Baptist was a respectable, strong and active family church, greatly disturbed, as we have already seen, over the slavery situation. With no reflection whatsoever on the religious convictions of the members, it may be questioned whether or not their slavery attitude was not influenced -- consciously or unconsciously -- by fear of Southern cheap-labor competition in the textile field. The church was ardent and energetic, and established many neighborhood Sunday Schools throughout Fall River: some eleven hundred members were reported in the various Sunday Schools thus sponsored by it in 1845 alone. From these schools sprang other full-fledged churches.

Scott enthusiastically promoted the Fall River Sunday Schools and the City missionary movement. Many references in Fall River newspapers of 1853 and 1854 testify to his interest: appeals by him for more teachers for the Missionary Free Evening Schools; front-page publication of his address at the mission Festival; an

abstract of his speech at the annual meeting of the Fall River Domestic Missionary Society, in which he praised it as a means of reaching individuals whom no churches could reach, and also "as a means of reaching the Catholic population".

We, however, who have followed Scott in his various contacts with slavery, will be more interested in the newspaper reaction to a sermon he preached on that subject. It was at the time when the North was seething with excitement over the taking of a fugitive slave, named Shadrach, from the officers of the law in Boston, and spiriting him away to safety. We quote from the Fall River MONITOR of June 10, 1854:

"Rev. Mr. Scott preached last Sabbath morning with reference to the late Fugitive Slave affair in Boston. The discourse contained many excellent things, although not as direct as it might have been. We also thought it rather conservative for the times. Perhaps, however, we were not in a suitable frame of mind to judge of the latter particular." Evidently Scott was not rabid enough for Fall River!

The Centennial History of the Fall River church refers to Jacob R. Scott as its "beloved pastor". Among the leaders with whom the Scotts became intimate were the Boomers, the Bordens, and the Frenches. All of these families were represented in the church's affairs for several generations, and all are referred to by Scott in describing a visit to Fall River seven years after he had moved away from there. On that visit, "Jeff" Borden entertained the former pastor for several days as a house guest, and let him use the Directors' Room of the American Print Works as a study; Job French invited him for Sunday dinner. One of Mrs. Scott's particular friends was a Mrs. Boomer -- name worthy to conjure with in First Baptist circles, for 'way back in 1792 the church had voted that "Brother Nathaniel Boomer read the psalm, and that Matthew Boomer take the lead of the singing", while James Boomer, in 1795, had become a co-pastor of the church. As for the Frenches, a Deacon French was chosen in the early days "to take charge of the bass viol". But the highest esteem of all, perhaps, was reserved for the Borden family, whose ancestor, Elder Job Borden, blind from his eighteenth year, had been pastor of the church for forty years!

Scott took several trips during his Fall River ministry, usually shipping Catharine and her stepchildren off to Boston for a visit with relatives, if he had to be gone more than a few days. One of these trips, to the Philadelphia "triennials", must have stirred up those conflicting emotions that plagued him ever since his first call to abolitionist Fall River. There at Philadelphia he met three old friends from Petersburg, scene of his first labors in the South. The joy of the reunion, mercifully, was unclouded by any foreknowledge of the fratricidal war soon to open at Fort Sumter!

A month after the 1854 triennials, Scott took his son with him on the boat to Portland, Maine, and conducted services as guest preacher at both of the Baptist churches there. His recent traveling companion on the European tour, William Shailer, was now his successor at Portland's First Baptist. Dr. Shailer had left Brookline after sixteen years of service, and was now to serve the Portland church for an even longer period -- twenty-three and a half years.

In the midst of this exceptionally long pastorate of Dr. Shailer's, fire destroyed a large part of Portland, including the First Baptist edifice, together with its contents. The fire took place in 1866, after Scott's death. One year after the fire, the cornerstone of a new sanctuary was laid, Scott's "TO THEE THIS TEMPLE WE DEVOTE" appearing as the opening number on the printed list of hymns used on that red-letter occasion. And in 1871, ten years after his death, "TO THEE" was again published, in the American Baptist Publication Society's new hymnal of that year.

It was a peculiar train of events that led to Scott's removal from Fall River to the pastorate of the First Baptist Church of Rochester, New York, seat of Rochester Theological Seminary. His four years in Rochester were to be crowded with achievement, happiness, sorrow and tragedy.

The call to Rochester came very suddenly, in October, 1854. Scott's brother James, the bachelor rector of Marbledale, Connecticut, was to be married on Columbus Day (Thursday) at four in the afternoon. Jacob, planning to attend the ceremony, took the Fall River boat for New York Wednesday night, expecting to take a train to Connecticut in the morning. But the boat was late in docking at New York, and Jacob missed his train for Connecticut. Deciding to avoid the fate of the proverbial Ten Virgins, whose lateness to a wedding condemned them to outer darkness, he acted on a sudden impulse, apparently, and bought a railroad ticket to Rochester. It was a long time since he had visited this rising classmate Ezekiel Robinson, now a professor of theology in Rochester Seminary and destined soon to be president of that school, from which he would step into the presidency of Brown University. Scott reached Rochester at five in the morning, on Friday the thirteenth, and went directly to Robinson's house.

On Sunday the visitor preached twice at Rochester's First Baptist Church, and conducted the regular prayer-meeting in the afternoon. On Monday he started back, reaching Marbledale on Tuesday for fraternal blessings on the newly married couple, and getting home to Fall River in plenty of time for the following Sunday's services. On October 28th, less than two weeks after preaching in Rochester, he received a letter informing him of his unanimous election to the pastorate of the Rochester church!

Does the diary tell the whole story? Did he act on a sudden

impulse, or was there a lurking hope in Jacob Scott's mind, that he might miss that New York train connection and thereby be justified in dashing up to Rochester? Where did he get the notes or manuscripts for two long sermons to a cultured and critical congregation, or was he independent of such aids? We cannot answer, but these facts the reader will recall: Jacob when only twenty-four years old, had made an adventurous vacation journey via Rochester to Niagara, travelling partly by rail, partly by canal-boat, and a good many miles afoot. Despite his lack of a seminary diploma, the young man had been invited to preach at Rochester First Baptist, and had done so twice. He had explored the city, and confided to his diary that he was "particularly pleased" with it. Now, fifteen years later, the mere possibility of being called to serve in the same city with Robinson, the man whom he had married and helped ordain, may have appealed to him irresistibly. And perhaps he felt that Fall River, industrially minded and with increasing hostility to the South, could better be served by another pastor. Certain it is, though, that his people were loath to let him go.

The Rochester pastorate (1854-1858) was the climax of Jacob R. Scott's professional career. His contemporaries bore witness to his very arduous labors there, and to his success in building up the church membership. Today the organization flourishes in a venerable stone edifice of large proportions in downtown Rochester, albeit at a different location from that of a century ago, when Scott was there.* His diary tells of daily prayer-meetings "of much interest" being held for week after week, resulting in numerous conversions.

His pastorate began in December, 1854, after a two-day migration with his family from Boston, contrastable with the comfortable ten-hour train schedule of today. Catharine's introduction to the city must have made her wish she were back in Fall River; for Rochester, snow-clad and bitter cold, was bleak indeed. Jacob, however, all optimism and anticipation, assured her that if she could put up with temporary discomforts, she would be as pleased with the city as he was -- "just as soon as Spring arrives".

An arrival of a different kind preceded Spring, however -- Charles Seaver Scott, born February 15, 1855 -- Catharine's first child, and the only one of Jacob's three sons who followed his father's footsteps through Brown, Newton, and into the Baptist ministry.

As in Portland, so in Rochester responsibilities and honors gravitated towards the head of the house. In 1855 he was elected a trustee of the Seminary (today known as Colgate-Rochester Divinity School), an office which he retained to the end of his life. In 1856 he became Recording Secretary of the New York Baptist Union for Ministerial Education, and the same year the student members of the Robinson Rhetorical Society elected him an honorary member.

*Since this was written, The First Baptist Church of Rochester has moved to a suburban location.

To Scott fell the distinction of baptizing one of the most noteworthy individuals ever connected with Rochester -- Dr. Augustus H. Strong. In August, 1856, when Strong joined Scott's church, he was a brilliant student of Yale University, home in Rochester for his vacation. Sixteen years later Strong became president of Rochester Theological Seminary, an office which he occupied for forty years; his total impact on the Baptist denomination in America has rarely been surpassed. Here are Dr. Strong's own words concerning "Mr. Scott, my pastor", as given in Strong's Centennial Sketch of the Rochester First Baptist Church, and the circumstances that led to the baptism:

"Mr. Scott . . . was a scholarly man, with literary gifts of a high order. I knew less of him than of his immediate predecessor, for the reason that during almost the whole term of his service I was away at college. But I have the best of reasons for remembering him, because it was during his service that I was converted, and it was he who baptized me. His pastorate witnessed the second great revival under the evangelistic labors of Charles G. Finney. Twenty-five years had passed since his first visit. The young men who had been converted in 1830 and who had grown up to be pillars in the churches and in society rose up like a bodyguard to support him. The hush in the city and the power of God in the pulpit are beyond words to describe. Rochester was once more shaken as by an earthquake, and hundreds turned to the Lord. That spring vacation of 1856 when I came home from Yale was the time of my great decision; rather, let me say, it was the time of God's visitation to my soul....

"In all this general religious interest, as well as in the counsel and guidance which he gave to me, Mr. Scott, my pastor, showed himself to be a most sympathetic and helpful minister of Christ."

Dr. Strong's characterization tallies well with that of a man who knew Jacob well in Fall River, and who referred to him as "dear Pastor Scott -- kind-hearted as a child; tender as a woman." In addition to Strong he baptized thirty-eight others that year.

A break in Jacob's health occurred in 1857, and his annual vacation trip to New England, with his family, failed to rejuvenate him as such vacations had always done before. On August ninth his former family physician, in Fall River, performed a surgical operation on his throat -- an operation that was far from successful. In this connection, however, we have found it exceedingly hard to form an opinion as to how much of the family tradition is in strict accordance with modern medical science. Family tradition, as recorded in a letter written in 1943 by Scott's daughter Anna at the age of eighty-four, and based on Anna's recollection of conversations with Catharine, her mother, is as follows:

"He had ... 'minister's sore throat' from preaching so

much out of doors... in Virginia. It... troubled him slightly at times. ... His family doctor... met him... on a visit to Fall River. He attempted to burn his throat with caustic, which slipped and burned a hole in his lung. He gradually failed after this."

Modern medical science, in the opinion of two staff members of a clinic, to whom we presented the question, would discount the idea that caustic went down Mr. Scott's windpipe. These men agreed that caustic was undoubtedly used in the throat operation, probably to check the bleeding. The operation itself may have been for the removal of a polyp on the vocal cords, or for some other condition that was either malignant at the time or later developed into a malignancy.

At all events the Rochester church granted its pastor a three-weeks leave of absence in October, and he spent it in Virginia, touring all of his well-loved fields of service there. He returned overwhelmed with kindness and hospitality, and with a feeling that he was definitely on the road to recovery. He was probably imbued with the idea that he could not afford to be sick, for Catharine had just presented him with her second son, Frank. The "younger generation" now consisted of Shailer, aged ten, Little Mattie, eight, Charles, not yet two, and the new baby.

The feeling of improvement was deceptive and short-lived. In January the afflicted pastor tendered his resignation in a letter of which the businesslike phraseology is tinged with sternly suppressed pathos. The termination of the pastorate "by reason of declining health", set for May Day, 1858, was approved by the church at its February Covenant Meeting, in a set of resolutions expressing "affection, love and esteem", and the hope that "when life's journey is over... he, his beloved companion, and his children, may all have part in that better resurrection where sickness and sorrow and separation never come". Then, on March the eleventh, occurred the impossible -- the bitterest stroke of all -- the death of Little Mattie. Surely the man who had often quoted from the book of Job, must have thought of Job's reply when told of the death of his children:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Scott's gentler comment is found in his diary: "GOD knows how this poor heart is stricken, but I would not open my mouth in the way of complaint, for 'Thou didst it'."

Dr. Ezekiel Robinson and a fellow-minister conducted the last rites for Little Mattie. The tributes to her high intelligence and Christian character helped soften the blow, but the heart-ache remained. Both of Martha's girls were now no more, leaving him with her son Shailer and Catharine's two sons, but with no daughters.

The outpouring of sympathy, from far and near, was quick and spontaneous. The Rochester Democrat published an appealingly simple poem, "Little Mattie", by Sarah P. Ellis. The funeral charges were paid in full by seven men of the church, without Scott's knowledge, and the receipted bill handed to him. Of one of these seven men, Oren Sage, it is recorded (by Dr. Strong) that he "could not speak of the love of Christ without tears, and his prayers were often choked with sobs."

On May second Scott preached his last sermon in Rochester, and baptized three candidates into church membership -- his last gleanings in the field he had so devotedly cultivated. Three days later he moved his family to Boston, whence he himself sailed immediately for Portland and had the body of Little Mattie laid to rest with her mother's, and "an inscription cut to her memory on the monument under that for her mother".

To the harried father no place on earth could compare with Newton, Massachusetts, as a balm for the weary. This was the spot of which he had written as a student, "Never have I been happier". This was the town, with its hilltop seminary, to which he had gone from Virginia for his diploma, and written, "Reached once more the brightest spot on earth". Now, battle-scarred as a warrior of the Cross, he again went to Newton, taking Catharine and the two younger children, and settled down for two months' relaxation in the home of a Mr. Walker.

Jacob's malady, whatever its true diagnosis, was erratic in its course, and gave rise to many false hopes. Despite his injured throat and a certain general debility, he was still able to preach, and was sanguine of final recovery. This was his condition when a call came from the Mount Olivet Baptist Church of Yonkers, New York, to be its second pastor, the church having been organized only ten years before. He accepted the call and moved to Yonkers, under a definite mutual understanding that "his health was not sufficiently restored to enable him to labor with all the activity he wished".* This limitation, he privately felt, would soon be removed.

As the day approached for taking up the new work, his ambition was almost as ill-based as that of Samson, who, after succumbing to Delilah's wiles, awoke and said "I will go out as at other times before, and shake myself". Jacob Scott, in a resurgence of the old temple-devoting spirit, jotted briefly in his diary, August 1, 1858, "Commenced my new pastorate in Yonkers, N. Y. 'Except the Lord build the house, they labor in vain that build it'. 'Now, Lord, send prosperity'."

If one conception of prosperity be the enjoyment of hard-earned recognition, then Jacob's prayer was doubly answered in the fol-

*Quoted from a letter of Mrs. Scott to Rev. J. N. Clark, Dec. 23, 1861.

lowing year. First, he was chosen to address the Alumni of Newton in June, 1859, the subject being "Ministerial Success". This address, later published in the Institution's quarterly, is a challenging picture of the pitfalls and triumphs of the ministerial profession. It contains an echo of his "Primitive Rule of Benevolent Contribution", in his insistence "that such methods of Christian beneficence shall be maintained as will insure a thorough, steady, universal development of... resources in doing good, looking not only to the needs of home, but as far as Christ's Commission extends -- 'Go ye into all the world, and preach the Gospel to every creature'."

The other recognition that came to him in 1859 was the winning of the cash prize offered in a national contest for the best tract on the subject of Congregational Singing. This eight-page treatise was published in New York City, and widely distributed. It distilled his observations on the undeveloped potentialities of Protestant church music in America, as implanted in his mind when he had thrilled to the magnificent choirs of European cathedrals; it also reflected his own experience with hymns, both as a hymn-writer and as a pastor. Although the "ministry of music" is a relatively modern idea in Protestant circles, it would never have evolved without the encouragement of preachers like Jacob R. Scott -- men who loved music themselves and who, like the ancient harpist, could pray "Let all the people praise Thee". The creation of a musical consciousness among Protestants was not made any easier, in Scott's time, by the presence of many churchmen bigoted enough to believe that "fiddles" and other instruments of accompaniment were inventions of the devil.

In the summer of 1859, when Scott was working on his prize "Singing" tract, Anna Scott, his sixth and last child, was born. Unlike her two sisters, who had died in childhood, she outlived all three of her brothers, passing on in 1946 at the age of eighty-seven, after a life devoted to charity and good works. Those who knew her have no doubt that her father's wish, recorded in the diary at her birth, is abundantly fulfilled.

Fortunately for Jacob R. Scott, the slender thread of peace between North and South held together during 1860, his final year in the ministry. Fortunately, we say, for it enabled him in the Spring to take a two-months' vacation in Virginia for his health. All the old haunts were revisited; Southern hospitality, in this case a synonym for Christian hospitality, was still unbounded; his friends did everything possible to please and encourage him. Yet he no longer felt, as he had after the 1858 trip, that he was heading back to complete recovery.

Surprisingly, though, he summoned enough energy to preach an hour-long Ordination Sermon in August, by request, at the installation of his young admirer Lemuel Moss in the pastorate of the First Baptist Church, Worcester, Massachusetts. Out of respect to

Scott's reputation as a hymnodist, appropriate musical numbers were sung under the direction of a "precentor".

This Ordination Sermon for Lemuel Moss had an interesting sequel. Scott took his son Charles, five years old, along with him to Worcester on that Thursday of the ordination service. Jacob, like the indulgent parent that he was, let the boy spend the entire period of the service in a large Worcester toy store. Long years after, when Charles was finishing his own seminary course at Newton, he wrote to Lemuel Moss, who had become the President of Indiana State University, mentioning the childhood experience. Dr. Moss wrote a letter or two, with the result that Charles was invited to preach in Franklin, Indiana, and entered the Christian ministry as pastor of the Franklin Baptist Church.

The Worcester Ordination Sermon was almost the last act of Jacob Scott's public ministry, for the following Sunday he read his letter of resignation to the Yonkers church. Soon after, the family moved back to his boyhood town of Malden. His chief concerns now were to hold his own, so far as his ailing throat was concerned, and to continue to provide a livelihood for Catharine and the children.

Another belated honor came his way, with his election as a member of the Phi Beta Kappa Society, of which he was notified by the Secretary of the Brown Chapter, R. P. Dunn, under date of September 11, 1860.

If a prophet is not without honor, save in his own city, then Jacob was the exception that proves the rule. The Malden Public School system had grown to the point where a Superintendent was needed to direct it. The ancient record of the Malden School Committee reads: "They were... fortunate in securing the services of Rev. J. R. Scott, in whom the citizens of the town had already shown their confidence by electing him a member of the School Committee." Jacob's qualifications -- including his varied teaching experience and his Life Membership in the Society for the promotion of Popular Education -- satisfied the School Committee, and he was promptly installed as Malden's first Superintendent of Schools.

Eloquent evidence that his waning energy was successfully applied to the superintendent's job, is found in Malden records unearthed by Sarah R. Kassels, A.M., for her thesis on The Rise and Development of Elementary School Supervision in Malden from 1649 to 1917.* Miss Kassels writes:

"The earliest mention found in the old records, that points to the coming of a superintendent in the Town of Malden, was in the year 1861.

*Furnished through the courtesy of Chester W. Holmes, Superintendent of Schools, Malden.

... With the permission and suggestion of the town officers, made at the annual meeting in March 1861, the School Committee decided to appoint a superintendent of schools, salary of \$500.00, with the understanding that he should devote at least one-half of his time to the duties of this office. They were fortunate in securing the services of Reverend J. R. Scott".

In the report of the School Committee for the year ending in March, 1862, the following extracts appear:

"He entered upon his duties at once, and devoted himself to them with extraordinary energy, till within a few days of his death... In him was seen a remarkable instance of the power of the mind over the body, prompting him to cheerful industry down to the latest stages of lingering consumption. The following resolutions, .. adopted by the Committee, are a sincere expression of their feelings:

"RESOLVED: That we have learned with ... sorrow of the death of Reverend J. R. Scott, a member of this Board and Superintendent of the public schools of this town.

"RESOLVED: That by his decease, we have not only lost an associate whose gentlemanly bearing, ... kindness and firmness always secured our respect, but also one whose liberal education, broad culture, and intimate acquaintance with modern methods of education eminently qualified him to discharge the duties of his office with fidelity and acceptance.

"RESOLVED: That a copy of these resolutions be sent to his ... family...; and also, that a copy thereof be placed on file, and that they be printed in the forthcoming annual report."

The same report shows that the Malden school system at that time comprised one High School and eight District Schools, with a total of twenty-two teachers and a pupil enrolment of slightly under twelve hundred.

No information is at hand as to the textbooks then employed. Could Scott have considered using the famous McGuffey Readers, product of his intimate friend Professor McGuffey of University of Virginia days? Scott's admiration for McGuffey is well attested:

indeed his youngest child, Anna, bore the same given name as Anna McGuffey, daughter of the professor. Considering the high moral tone of the Readers, a desire on Scott's part to promote them would have been natural -- and he would have been pioneering, for the Readers had never been used in New England, although they blanketed the public schools elsewhere, reaching the fabulous circulation, ultimately, of 122,000,000 copies.*

The superintendency was good for Scott, in that it kept him active, and helped bolster his morale during the discouraging months of 1861, his final year. The job involved a good deal of walking, which Jacob supplemented with a daily visit to his aging stepfather Hitchings. He also performed practical calisthenics on the household wood-pile, and made notes for a little parable on the best way to cut through human difficulties -- "To lay open a knotty stick, strike right into the knot. Never give two blows where one will do -- strike a little harder the first time. Don't waste strength in striking a plain stick as if it were a knotty one, or a soft as if hard."

His half-sister Sibyl Hitchings, sensing perhaps that he might not be with them long, asked him to write a poem specially for her. The result was the following tribute -- his last poetical effort, and one that she must have treasured for its gentleness and sincerity.

For me to string rhymes
Is a sin of old times;
A folly of youth,
Forsaken, in truth;
And how to commingle
Words so as to jingle,
Is more than I know, -
Age has crippled me so.

But, at "Sissy's" desire,
The Muse must inspire;
At least to declare
The regard that I bear
For whate'er can impart
Peace and joy to her heart.

Heaven's smile then be on thee,
My sister and friend!
Dispensing upon thee
True bliss without end.
Should sorrow betide thee,
May Goodness o'errule;
In doubt, may He guide thee
Whose wisdom can school.

*See The Story of the McGuffeys, p. 122 (American Book Co. 1950)

Be He thy Director,
 Who life to thee gave;
 Be He thy Protector -
 The "Mighty to Save";

Brighter and brighter as shineth the day,
 So e'en to perfection speedeth thy way;
 And when life in thy progress shall wane to its even,
 Calm be thy sunset - the prelude to Heaven!

He was confined to no stipulated schedule of working hours, and many were the happy moments of relaxation with Catharine and the children. One day he brought home a package tied with gaily-colored string, and gave the string to three-year-old Frank. Scarcely had Frank left the room when five-year-old Charley appropriated the string, and put it with his own possessions. This led to consternation on Frank's part, investigation by the paterfamilias, and a confession by Charley. Then his father said, "Charley, do you think you did right? You know the Golden Rule says 'Do to others as you would like to have them do to you'."

Quickwitted Charley then handed a plain white string to Frank and said "Oh, he will like this string just as well". But Jacob, the educator and disciplinarian, was not satisfied, and said, "I shall have to write a story to teach you what the Golden Rule means." Finally Charley changed his mind, produced the handsome string, and gave it to his baby brother. "There, Frank", said Pater the Pedagog, "Charley has given you back your pretty string, because he doesn't want to break the Golden Rule". "Yes", agreed Charley, "and because I don't want father to write a bad story about me!"

It was such incidents that Catharine recalled, after he had gone, causing her to write to Mrs. Shailer, "I kept cheerful, went about my daily work and never spent a happier year".

But the occasional pieces that he wrote for family and religious periodicals were not all of them light and cheerful. In one manuscript entitled "On the Shelf", under the by-line of "Patiens", he rationalized his condition by laying it to violations of physical law, sometimes caused by the thoughtlessness of others, sometimes by his own deliberate overworking of the human machine. Then he summarizes his Gethsemane in these words;

"O, it makes me blush to talk of having sacrificed my health in the service of Christ. It is my own fault that I have not had more of health and every ministerial gift to lay on His altar, and that really so much has been frittered away in practices and pursuits that can with no propriety be comprehended in His service. Would that with holy Samuel Pearce I could thank GOD, as he did..., that my

health has not been impaired by vice, but I am bearing in my body the marks of the Lord Jesus! It were presumptuous in me to claim so much for myself, though I think I may say it in part. An Apostle could declare, 'Yea, and if I be offered upon the sacrifice and service of your faith, I joy; and rejoice with you all'. O that I could see, in reviewing my past labors, that such a spirit always animated me! Should the Master be pleased to take me from the shelf by-and-by, may He make it my delight to spend and be spent for Him, and yet give me such a wise regard for all His laws as shall secure to Him the largest returns from the outlay!"

Despite the physical decline, it seemed inconceivable to both Jacob and Catharine that his career -- at forty-six -- could be over. Even as late as May, 1861, we find him receiving a letter referring to the possibility of his teaching rhetoric at Vassar College, and in the same month he made a last visit to Fall River and New York City. By August he was obviously failing; James Scott, the rector, came up from Connecticut for a visit which must have meant much to both brothers. Later in August, and with the approval of his doctor, Jacob decided to make a last audacious pass at his insidious enemy -- he would see if there were any virtue in travel -- travel where there was water -- travel in the pure air of the New Hampshire mountains -- travel to the summer resort of Lake Winnepesaukee. It would at least remind him of the outdoor glories of Europe, and make him less mindful of his misery.

From the hotel at the head of the Lake he wrote an affecting letter to Catharine, describing the steamboat ride from Weirs, where he left the train, and referring to a similar steamboat ride they had taken together as newlyweds, eight years before. The letter is a mixture of last-ditch optimism, things and persons seen, and of a night so punctuated with painful cramps that "I was forced to pray the Lord to have mercy and relieve me". Pursuing the will-o'-the-wisp of convalescence, he announced his intention of packing and leaving, the same afternoon, for Conway. Needless to say, the trip's benefits consisted mainly in a temporary lift of the spirits. He did not leave Malden again.

A rather vivid picture of the Malden household during the beautiful Fall days that followed, is given in letters* written by Catharine:

"Although I could see Mr. Scott gradually failing, I would not distress myself in regard to the future.

*One to James, dated Dec. 20, 1861, and one to Mrs. W. H. Shailer, dated Jan. 3, 1862.

Friends sometimes plainly told me he could not live, for fear I was not aware.... I knew he could be mine but a little while -- precious, precious moments -- but thanks to... God, the time... was wisely hidden from my view.... I used to say to Jacob, 'We have the prayer of Agur*answered -- Give me neither poverty nor riches'. And as he returned thanks for the light of another day and its... blessings, how much the words expressed!"

It would seem that a portion of the Ordination Sermon Jacobb Scott had preached the year before for Moss in Worcester now returned to plague him, at times. One of the passages in that address had been as follows:

"It is as the Chief Cornerstone of the temple of Redemption that the Saviour speaks of himself where he says, 'Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.' Thus under the blessed Gospel questions of the most mighty concern arise: Have I believed in Christ? Have I by faith truly committed myself to Him? What if I should be deceived? What if, after all, I should go to the Bar and hear the Judge say, 'I never knew you'?"

Catharine, if she had only heard that sermon preached, might have more effectively chased away the imps of doubt that beset Jacob in his weakness, nor would she have taken them so seriously. Out of the recesses of pastoral memory that trumpet-blast of triumphant faith from his hero Paul must often have sounded: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens". But poor Catharine could only record this:

"Said he once, 'Perhaps, after all, I have not truly believed on Christ'. I said to him towards the last, 'Give me the assurance that all is well, although I have no doubts'. Said he, very plainly, 'I know Whom I have believed'.

"Mr. Scott failed... fast since September. His daily walk to the village was given up for a shorter walk. Then, he could no longer visit Grandfather's. Two or three weeks before he died he could not get upstairs without... difficulty, and one day he kept his bed.

"Said a friend who came in to see him, 'I heard you preach a sermon, years ago, on death'. Said

he, 'I know more about it now'. At three o'clock Tuesday morning, December tenth, his spirit was released... He had his senses perfectly until the last moment... I held his hand I have so often clasped in health, until he was in the presence of his Saviour. Shailer was with me; the little ones were too young to see him in his last moments."

His spirit passed so quietly through the vail, that the watchers were hardly aware that the change had taken place. What a change, indeed! Even the grand congregational singing that had so entranced him in earthly temples, would now be forgotten in the singing of the new song -- "ten thousand times ten thousand, and thousands of thousands" -- in the temple where the gates are not shut at all by day: for there shall be no night there.

S E L E C T I O N S

HYMN FOR ANNIVERSARY

How grateful on Thy heralds' ears,
Jesus, should Thy kind promise fall, --
"Toiling for Me, dispel your fears!
Lo, I am ever with you all."

Now, as Thy servants quit these shades,
The stormy sea of life to test,
And fear the untried soul invades,
Oh may Thy presence calm each breast!

And be Thou with them, faithful Lord,
To guide and guard them on their way,
To arm with power divine their word,
Thy rich redemption to display.

Thus led, sustained, and cheered by Thee,
Till earthly cares and toils are o'er,
Then take them with Thyself to be,
Where cares and toils are known no more.

Newton Theological Institution
August 24, 1842

S E L E C T I O N S

TO GEORGE J. CARLETON

On the Birth of his First Child

Dear Carleton, when I read,
 As you did write,
That you -- were dead? --
 Oh no; not quite;
But had become Papa;
 My pulses flew,
 And beat for you
With joy, -- and for Mamma.

You say that she is good,
 And "proper" too;
I surely should
 Rejoice, and do;
But yet my brain I rack,
 As queries rise
 About her eyes;
I wonder if they're black?

And many other such
 Conjectures throng;
I wonder much
 If I am wrong,
In picturing her a fair
 And lovely child,
 Of temper mild,
In truth, a being rare.

God bless her! From my soul
 Ascends the prayer;
And as life's billows roll,
 Oh may He bear
Your darling gently o'er
 Each crested peak,
 Until they break
Upon a happy shore!

Hyannis, June 3rd, 1837.

PAUL IN ATHENS

The city lay around him; and his eye
 Glanced o'er the scene of splendor and of pride.
 It was the hour of morn; and now, the Sun
 Peered o'er Hymettus, and reflected forth
 In the young glory of a Grecian day,
 Each object fresh and brilliant.

Beyond at distance indistinct, reposed
 The quiet villa, wrapt in kindly shade;
 Here sent the steaming pool, its tribute up
 To greet the risen day; and there, below,
 Wandered Illissus, sparkling in his course.

But nearer, and around th' Apostle, lay
 Those scenes whereon the world was fain to gaze;
 And where, the classic memory was wont
 To summon from its dark recess, the past;
 And, as the vision flitted, now to thrill
 With ecstasy, and now, away to shrink,
 From some deep infamy, that darkening, rose.

'Twas Athens, mistress of Philosophy,
 The nurse of art, Minerva's **boasted** home!
 Though in the waning of her fame, she still
 Might well command the stranger's eager gaze.
 On every side, as if in rivalry,
 Now beauty charmed, and grandeur now amazed.
 Here sloped a verdant hill; there, waved a grove;
 And there, a fountain tossed its crystal jet;
 Here, stood upon its pedestal, erect,
 The marble, waiting but Promethean fire,
 To breathe, in animation; all around,
 Corinthian elegance, Ionic grace,
 And Doric grandeur cast their mingling spells
 From palace, monument; and stately fane;
 While, from the midst, as sentinel o'er all
 Reared the Acropolis, its rugged front --
 The chosen, and the fit abode of her,
 The city deemed its patron deity.

Such was the scene; and now it was the hour
 When just arose the busy hum of day.
 The rumbling chariot was rolling on
 Its wealthy burthen from a night's debauch;
 The hurried tradesman hasted to his toil;

The vain philosopher, with knitted brow,
At sauntering pace of studied negligence,
His head declined, was dreaming as he went,
How he might best renew the endless theme
Of profitless debate, or start again
Some threadbare speculation. Here and there,
With laurel crowned, and olive decked, were seen
Repairing to their temples, they who sought
A morning auspice at some idol shrine.

But what was all that pageantry to him?
He looked, but 'twas a momentary glance;
To him that gorgeous blaze of art and pride
Conveyed not e'en a glimmer of delight.
His soul within itself retired; and there, --
Where Faith's bright torch was wont to penetrate
The mists that hide eternity from time, --
He mused. He mused, and o'er his spirit stole
A deep and darkling gloom; not such a gloom,
As clouds the brow of cold misanthropy;
Not Envy, brooding o'er another's joy;
No, read again that brow; in vain you seek
One sullen or ignoble passion there --
Aught but the impress of a generous grief.

But what saw he his spirit thus to stir?
Why weeps one man, where all, save he, exult?
Why, o'er th' exulting weeps he? Why to him
Imparts that scene no rapture or amaze?
Ah! how could he admire, who saw that scene
Reflected from eternity? -- that scene,
Where, fatally infatuating, ruled
The spell-fraught sceptre of idolatry;
Where pleasure only lulled in ruin's arms;
Whose very sages arrogantly spurned
All heaven-taught science; where the temple rose,
But as the mausoleum of the soul;
Where art her noblest monuments had reared,
As waymarks, but to tell the fatal course,
And distance, man had wandered from his GOD.

Thus, at that hour, awhile th' Apostle stood
In mournful contemplation rapt; and mute;
But his was not a spirit, that, when stirred
With pity for delusion, was content
To dream away, in reverie, its grief; --
No; view him once again; not, as before,
Resigned to silent, solitary thought; --
View him at Areopagus; and there, --
Surrounded by the captious, who but seek
To gather from a babbling stranger's lips
Some theme for fresh dispute, -- mark how he speaks:

"As hither, on my way, I bent my steps,
 I found an altar -- 'TO THE UNKNOWN GOD;'
 Him, whom, 'unknown', ye worship, I declare."
 He did declare that GOD; and there unveiled
 A majesty, before which, shrunk to naught,
 All that Idolatry had e'er conceived
 Of Deity; and there, proclaimed that GOD,
 The Father of their spirits; there portrayed
 A judgment, and Eternity's awards;
 And plainly pointed out the way of life.

Ah! how unwont to such discourse, that scene!
 There, daily rang the clamor of debate;
 But no high purpose found a lodgment there,
 To prompt the learned strife; they sought not truth;
 They strove for no beneficent design;
 And scorned each theme, involving aught that lived
 Save in the visionary's misty brain.

Then how
 Should such a message find acceptance there?
 A few, of simple heart, indeed believed;
 And others waived the theme for future thought;
 But to th' Athenian sage, the Gospel seemed
 But as an idle and fanatic tale.
 A sneer upon his curling lip, aside
 The Cynic turns, as though too long, his ear
 Had ignorance indulged; and his contempt,
 The Epicurean vents in open scoff.

But ne'er was nobler testimony borne:
 He knew the Greek would spurn it; yet his soul
 Rejoiced the slighted message to proclaim.
 It was his only glory, as his hope;
 And oft would light those toil-worn features o'er
 And rear to majesty that manly form.
 For that his lofty soul could bear contempt;
 For that, deem any loss his highest gain.

J. R. Scott

July 5, 1836

S E L E C T I O N S

TO THEE THIS TEMPLE WE DEVOTE

A Dedication Hymn
(From Manuscript)

To Thee this temple we devote,
Our Father and our GOD!
Accept it Thine, and seal it now
Thy Spirit's blest abode.

Here as the voice of prayer ascends,
The notes of praise arise,
Oh may each lowly service prove
Accepted sacrifice!

Here may the sinner learn his guilt,
And weep before the Lord;
Here, pardoned, sing a Savior's love,
And here his vows record.

Here may the Christian's heart expand
And glow with heavenly fire;
Here may Thy saints foretaste the bliss
To which their souls aspire.

Here may affliction dry the tear
And learn to trust in GOD, -
Convinced it is a Father smites,
And love that guides the rod.

Peace be within these sacred walls.
Prosperity be here!
Long smile upon this people, Lord,
To comfort and to cheer.

Nov. 22, 1837.

FOREWORD TO DIARY

Among the family papers given to Roscoe E. Scott after his father's death were three notebooks in the handwriting of his grandfather, Jacob R. Scott. These were the diary books kept by the latter from the time he entered Brown University until the year before his death, twenty-eight years later. The first journal covers the period from Oct. 7, 1832 to Oct. 31, 1841; the second from Nov. 8, 1841 to Mar. 15, 1852 and the third from Mar. 21, 1852 to Sept. 2, 1860. A photographic reproduction of an early portion of the diary is included in this volume. In the back of the third notebook there are a few extra pages of accounts and memoranda having to do with the diarist's trip to Europe in 1852. A typescript of these notebooks, from which the editor worked, fills 363 pages.

For publication, the diaries were pruned to less than two-thirds their original length by omitting many sermon texts, condensing verbose entries and leaving out repetitious ones. No proper names, however, were excised. As the diarist grew older he used more and more abbreviations, especially of titles of organizations; for smoothness in reading as well as for supplying names that may not be familiar today, these abbreviations have been expanded, added material being enclosed in brackets. Scott himself did not always give both day and date of an entry; where necessary the editor has supplied them. With very few exceptions the diarist's own spelling and forms of expression have been retained,

An attempt has been made to identify individuals mentioned in the diaries' pages because today's reader cannot be expected to be familiar with more than a few of them. Places and topics, to some extent, have also been identified in footnotes. To do this has naturally called for no little research; its extent is suggested by the accompanying bibliography and list of acknowledgments. The Virginia period of Scott's life has been the most difficult to explore, since so many southern records were destroyed during the war.

Certain space-saving devices have been employed. The bibliography at the close of the book indicates some of them, another is the use, in the footnotes, of common abbreviations. It will also be noted that authorities cited have, for the most part, been reduced to author, title and page number, while facts easily ascertainable from general sources are given without specific authority. In the case of additional sources cited in letters to the editor, only the name of the individual or institution supplying the information is given. Should anyone want to check the references for the footnotes he may do so by consulting this correspondence which, with a full bibliography and a file of individual identifications, has been deposited for the purpose at the American Baptist Historical Society Library, Crozer Seminary, Chester, Pa.

ELIZABETH HAYWARD

Ridgewood, New Jersey

1. Scott was named for an uncle. The first Jacob Richardson Scott was baptized Feb. 22, 1795 and died Nov. 30, 1811. -- Richardson, 21.

2. Hope College, a dormitory, was erected about 1822 at a cost of about \$20,000. The donor, Nicholas Brown, named it in honor of his only sister, Hope (Brown) Ives. Other buildings connected with Brown University which were standing in Scott's day were University Hall, the Baptist meeting-house, University Grammar School, Manning Hall, and the president's house. -- Cathcart, 150-1; Guild, 229, 246-7, 254, 261, 265.

3. South Reading Academy, where Scott prepared for Brown, was established in 1829 under Baptist auspices. It was open to all, but was intended primarily for those who planned to enter Newton Theological Institution. "The school for several years was quite flourishing and maintained a high standard of instruction in English and Classical learning." It was discontinued for lack of funds about 1845. The name of the town was changed from South Reading to Wakefield in 1868. -- Lucius Beebe Memorial Library, Wakefield, Mass.

4. Levi Walker (1811-1839), son of the Rev. Levi Walker of North Stonington and the brother of two other clergymen, studied briefly at Brown with the class of 1832, after which he was ordained minister of the Baptist church at Tolland, Conn. Later he held pastorates in Massachusetts and New Hampshire. -- Cathcart, 1203; Guild, 151; Catalogue of Brown University, 1832-3, 12.

Scott's use of the word "chum" to signify a college roommate rather than an intimate friend is in accord with the strict definition.

5. Thomas T. Waterman was installed as pastor of Richmond Street Church, Providence, in 1827. -- Providence Public Library.

6. Solomon Peck, D. D., (1800-1874) had probably just returned from a trip to France on behalf of the American Baptist Board of Foreign Missions. This trip awakened Peck's lasting interest in such work. He served twenty years as secretary of the executive board of the organization, traveling extensively. Upon his resignation he went to South Carolina to work on behalf of the Freedman's Aid Society. Peck's last position was that of chaplain of the Home for Disabled Soldiers, Boston. As a youth, he was precocious, graduating with Phi Beta Kappa honors from Brown when he was only sixteen. -- Cathcart, 893; Guild, 52, 122, 1145.

7. The First Baptist Church, Providence, had as its pastor from 1831 to 1836 Robert Everett Pattison. -- Cathcart, 945-6.

1832
(Aged 17)

D I A R Y

of

Note

Jacob Richardson Scott

1

SUNDAY, OCT. 7

BROWN UNIVERSITY, Hope College, No. 3. I came to Providence two or three days since, in order to pursue a collegiate course, having previously been here for examination. This, I feel to be quite an era in my history; I think I can see the hand of Providence in the steps which I have been led to take. Indeed, I think I can clearly distinguish it, casting the eye of my mind back to the dimmest page of my memory.--- I can see the hand of God in my conversion; I can see it in my removal to Hingham; I can see it in departure from thence to S. Reading; and from S. Reading here. I can see it in the means which have been provided for my support in preparation for the glorious work of proclaiming salvation to dying souls.---My chum is Mr. Levi Walker, Jr., of North Stonington, Conn.

2

3

4

I have today attended meeting twice. In the forenoon heard the Rev. Mr. Waterman preach an animated and profitable sermon from Romans VIII: 33, "It is GOD that justifieth". And this afternoon heard Rev. Prof. Peck speak.---I attended the communion season this afternoon at Rev. Mr. Pattison's church. I find that I make but poor improvement of the various opportunities for spiritual advancement with which I am favored. Oh, that the Holy Spirit might "come and rest upon my soul", and render me a more meet temple for the glory of GOD!---In the evening, wrote the following Baptismal Hymn.

5

6

7

Help us, in holiness and joy,
Our onward course pursue;
And, living to thy glory, prove
That we are born anew.

SUNDAY, OCT. 14

Attended the Quaker meeting this forenoon, and heard two exhortations by the same old lady; the first, about 1 minute in length; the other, about 2 minutes. Though I very much respect a class of the Friends, I yet cannot justify myself in suffering myself to be led entirely by curiosity to a house of devotion. However, time spent in silence may not be misimproved. I felt no disposition to cavil; and should I ever go again, I shall endeavor to cherish the strictest

1. Francis Wayland, D.D., LL.D., (1796-1865) graduated from Union College at the age of seventeen. Afterwards he studied medicine for three years, but never practiced. Wayland then studied at Andover Theological Institution, for a year, leaving to become a tutor at Union, where he remained four years. At the end of this time he became pastor of the First Baptist Church in Boston, remaining there for five years. In 1826 he accepted a professorship at Union. Thus it was with a background of teaching and preaching experience that he entered upon the major work of his life, the presidency of Brown.

In this office, which he held from 1827 to 1855, Wayland aimed above all to lead the students to exercise their own powers, and in proof of his success it has been said that "it became remarked at the bar and in the pulpit that a graduate of Brown University might be known by his closeness of reasoning and his power of analysis". A favorite admonition of Wayland to his students was, "Young gentlemen, cherish your own conceptions". In the later years of his administration place was given at Brown to what were then more modern studies, with a greater liberty of election of subjects and a special consideration of the wants of the industrial and productive classes. Scott's years at the university, however, were in the earlier years of Wayland's presidency when the courses were relatively rigid.

For a brief time after his retirement as president of Brown, Wayland was minister of a Baptist church in Providence. Throughout his career as a Baptist educator he published many volumes. The most widely distributed one was MORAL SCIENCE (1835). Others included a biography of Judson, treatises on political economy and philosophy and a dissertation on DOMESTIC SLAVERY CONSIDERED AS A SCRIPTURAL INSTITUTION. -- Cathcart, 1220-2; Brown, 1136.

2. James Franklin Wilcox (1806-1891) apparently entered Newton Theological Institution directly from South Reading Academy, since he graduated from the former in 1836. He came from Vermont but his career as a Baptist minister and agent of the American Baptist Missionary Union led him steadily westward, his home for the last 21 years of his life being in Northfield, Minn. -- Pierce, 45.

3. Abner Webb (1804-1891) attended Hamilton Literary and Theological Institution for four years, then spent a year studying at Newton with the class of 1834 but did not complete the course. He was ordained at Watertown, N. Y., in 1832 and immediately entered upon a six-year period of missionary work in Burma under the American Baptist Missionary Union's auspices. Upon his return to the United States he held brief pastorates in Belleville, N. Y., and Washington, D. C., also supplying a pulpit in Bloomingdale, Michigan. His death occurred in East Oakland, California. -- Same, 42.

feelings of devotion. In the afternoon heard Rev. Mr. Waterman preach a searching sermon from Ps. XV; 3, "He that backbiteth not with his tongue". He pretty much cut me to pieces.---

Read between twenty and thirty verses in the Greek Testament in preparation for the Bible Class of President Wayland this evening; but, as his remarks in the introductory to the course were so long, did not find time to go over the given lesson. Therefore we shall take it next Sunday evening. Dr. Wayland does really seem to be one of the salt of the earth. He spoke plainly to us; told us that we had no right to be in an error, and that the "usus loquendi" is sufficient to determine the truth of any translation. He made many sage remarks, and laid down many principles of interpretation, which I trust will be of service to all who listened. 1

Wrote a letter to my mother, and another to Mr. James Franklin Wilcox, who is studying at S. Reading with the intention of entering here as my classmate, probably some three or four months hence. Read also a little in the life of Urquhart. 2

SUNDAY, OCT. 21

Have attended meeting this forenoon at the Second Baptist, and heard Rev. Mr. Webb preach from "Grow in grace". He gave us a sermon filled with such matter as is ever welcome to the christian, though it may lead him industriously to examine the foundation of his hopes and expectations. His language and his manners betrayed that the missionary flame had been truly kindled in his soul by divine love. I think that he will be quite an accession to the little band who are struggling in Burmah.---The subject of missions is one on which my feelings are somewhat sensitive. Oh! there is moral sublimity in the idea of the knowledge of the Lord covering the earth as the waters cover the sea. 3

This afternoon heard the same preacher at the First Baptist, from "He for our sake became poor, that we through his poverty might become rich." He betrayed the same heart this afternoon, though perhaps he was not quite so interesting as in the forenoon. Indeed, the difference to him, between preaching extemporaneously and from notes was very evident in favor of the latter.

This evening, attended President Wayland's Bible Class. He was very instructive. He commenced by recapitulating his last Sabbath evening's remarks, and then proceeding with the exegetical part. The Greek Testament is used altogether.

---In reviewing the past week, I find that I have been engaged in every thing but religion; though Saturday evening

1. Pharcellus Church (1801-1886) graduated from Hamilton Literary and Theological Institute in 1824, after which he served as pastor of several Baptist churches. His term as minister at Providence lasted from 1828 to 1834 and was followed by a thirteen-year pastorate at Rochester, N.Y., where his most important ministerial work was done. It was while he was at Rochester that Church's most outstanding volume, ANTIOCH: OR, INCREASE OF MORAL POWER IN THE CHURCH OF CHRIST, was published. He was a man of stately presence and literary gifts, so his contemporaries said. Evidence of his ability as a writer is found in his autobiography, selections from which were published by the First Baptist Church of Rochester. He wrote pungently and vigorously, his account being far more readable in the twentieth century than the majority of the writings of nineteenth divines. --DAB, IV, 104; Rochester (1918), 14-20.

2. David Andrews Hersey (1799-1887) was the son of a Revolutionary War Pensioner. He himself was a harness-maker. He and his wife, Lydia Ripley, were lifelong residents of Hingham, Mass. --History of the Town of Hingham, Massachusetts, II, 308.

3. "The Life of the Rev. Thomas Spencer, of Liverpool, with an appendix containing a selection of his papers, and a poem on his death by James Montgomery. By Thomas Raffles, his successor in the pastoral office." (1813.)

Thomas Spencer (1791-1811), an independent divine, was educated at Hoxton College. He entered the pulpit at the age of seventeen and during his short life earned a high reputation as a preacher in London, Brighton and Liverpool. His sermons were published in 1829, eighteen years after his death. -- Concise DNB, 1127

4. Dean Johnson (d. 1834), of Newmarket, N. H., was a member of the class of 1836 at Brown. -- Catalogue of Brown University, 1832-3, 11; Brown, 150.

5. Robert Everett Pattison, D.D. (1800-1874), Baptist clergyman and college president, graduated from Amherst in 1826 and later received two honorary degrees from Brown: at the time Scott first heard him preach he was also a trustee of Brown. From 1831 to 1836 he filled the pulpit of the First Baptist Church of Providence, where he preached "with distinguished success". Most of Pattison's career was spent in the field of higher education on the faculties of Columbian College, Shurtleff College, Waterville College, Newton Theological Institution, Oread Institute, and Union Baptist Theological Seminary. From 1836 to 1839 he was president of Waterville and in 1845 he held the same office at Western Reserve Baptist Theological Institute in Lexington, Ky. He also served as acting president of the University of Chicago from 1871 to 1872. --Cathcart, 887; Brown, 4, 8, 1139, 1141; Pierce, 25.

6. A later edition of the book brought forth a review which, while not denying its influence, spoke more temperately of its worth: "Mr. Spencer was undoubtedly a young man of rare endowments, though there is nothing remarkable in the sermons contained in this volume. His untimely death undoubtedly enhanced the interest which attaches to his memory and literary remains." -- Christian Review, XX (1855), 474-5.

at a religious meeting of the pious members of the class, I felt my soul somewhat drawn out. The more I look at my heart, the more I am convinced that it is one repository of sin, corruption, deceit -- in short, "desperately wicked." Read considerable in the life of Urquhart.

SUNDAY, OCT. 28

Attended Rev. Mr. Church's Sabbath School, and taught a class of boys; after which, heard Mr. Church preach an instructive and profitable sermon from Hebrews IV.12. "For the word of GOD is quick and powerful, and sharper than any two-edged sword."---In the afternoon, I concluded to remain in my room with the company only of GOD---in prayer, engaged in reading, and wrote a friendly religious letter to Br. David Hersey & wife of Hingham.---Oh! it does seem good to have an hour by myself when no worldly cares necessarily obtrude themselves, and I can feel the light of the life-giving countenance of GOD shed down upon me. Read considerably in the life of Rev. Thos. Spencer of Liverpool, having commenced it for the third time. I have been under the necessity of giving up Urquhart's life for the present, as the book is otherwise engaged. This day has been a very pleasant one to me.---

SUNDAY, NOV. 4

This morning was present at Rev. Mr. Church's Sabbath School, and talked to a class of little girls. The class which I have been expecting, has not yet been collected. Mr. Church wishes me to engage in this, and, under the belief that a field of usefulness may be opened there more extensive than elsewhere, I have remained disengaged elsewhere. Proceeded from School to Mr. Waterman's meeting, in company with Brother Dean Johnson. Heard an excellent sermon, appropriate to the afflicted state of some of his congregation. In the afternoon, attended Rev. Mr. Pattison's. Heard him preach a sermon on the passion of the Savior, calculated to prepare the mind for the communion which succeeded. I could not bring my thoughts and feelings down. How is it, that such coldness can characterise one who hopes in the Savior, during the solemnization of that affecting scene which took place at the institution of the feast!---Spent the evening in the perusal of the Memoirs of Rev. Thos. Spencer. Oh! it is a heavenly book. I know of but one book which will bear repeated reading like it. My chum sat almost enraptured while I read to him. Would that such piety might be mine -- such progressive piety. Retired after prayer, as usual. By the way, chum and me have prayers in our room three times a day.

TUESDAY, NOV. 6

Performed usual duties in recitations, and preparation therefor; recite in Leyender's Geometry, Livy in Latin, &

DIARY NOTES

1. Scott's apt quotation is from Edward Young's Night Thoughts.
2. George Jonathan Carleton (1812-1884), the son of Jonathan Carleton, a Baptist deacon, was educated at Amherst and Brown. He was ordained to the ministry and served Baptist churches in New England, also being chaplain of the Massachusetts State Prison at Charlestown for ten years. -- Brown, 150; unidentified clipping in the keeping of RES; Cathcart, 1310D.
3. Charles C. Philleo (d. 1874) left less of an impression on the world in general than did his wife, Prudence Crandall. They were married in 1834, immediately after her release from prison where she found herself as the outcome of a fruitless attempt to mingle colored and white girls in a private school she conducted in Connecticut. It is safe to assume that Philleo shared his wife's concern for the education of negroes; it is problematical, however, if this was one of the eccentricities to which Scott referred. -- DAB, IV, 503-4; Columbia, 438.

Graeca Majora, (Xenophon) in Greek. In the latter part of the evening, read a number of pages [of] the life of the sainted Spencer.

For the first time since I have been here, have I heard from home. Mrs. Hall brought a letter from my mother and another from my brother. It did truly seem good to hear from them once more. Would that I might see their faces. But Providence sees not fit, and I must submit. I do love them; and may the choicest of heaven's blessings rest upon them.

FRIDAY, NOV. 9

This evening completed the perusal of the Life of Spencer for the third time. Have felt as much interested as in any former perusal. It is a book, which has interested me next to the Word of GOD alike under my circumstances when at Hingham, anxious that a door might be opened for the accomplishment of those desires which I believed to have been kindled by the Holy Spirit; also, when I was at S. Reading, that door having been opened; and now, under circumstances, truly dependent and trying, but yet, illumined by a sense of the approbation of GOD, and the conduct of his Providence. Indeed, I have found much in the book to encourage me in my course; and have been struck with the similarity of many incidents related of Spencer's early days, with some of my own. Oh! that I might have his piety -- that detachment of the affections from earth, in order that they may be placed upon heaven; and whether I may be called away as early or not, -- may be alike prepared. Oh! amid the withering avocations of college, it seems like a reviving cordial to one's soul, to peruse such a work. "That life is long which answers life's great end" was completely demonstrated with the saintly Spencer. 1

SUNDAY, NOV. 11

---after prayers, commons; then, immediately set out for Pawtucket with Br. George Jonathan Carleton, my classmate; went to the house of Rev. C. Philleo, pastor of the church at Pawtucket, whom we found to be a man who permits not his eccentricities to interfere with his character as a gentleman and devoted christian. Previous to going to the meeting-house, we knelt down, and each implored the blessing of GOD upon the exercises of the day; Bro. Carleton preached; after meeting, retired to the water-side, where the rite of baptism was administered to a lady by Rev. Mr. Philleo. ---Dined at Br. Philleo's. Just before meeting, Br. Philleo & myself retired and engaged in prayer together as in the morning. Br. Carleton preached this afternoon, also, from Luke XIV. 18. "I pray thee to have me excused." Br. Philleo called upon me, as I sat in a pew in the broad aisle, to engage in prayer---which I did, 2
3

DIARY NOTES

1. Alexis Caswell, D.D., LL.D., (1799-1877), college president and scientist, was a Yankee of the best type. Apart from five years when he taught at Columbian College his entire career was spent at Brown, where he was professor of mathematics and natural philosophy from 1828 to 1850 and of mathematics and astronomy from 1850 to 1863. He acted as president pro tem from 1840 to 1841 and in 1868 became president, holding that office for four years. The American Academy of Arts and Sciences, as well as the National Academy of Sciences, made him a Fellow. -- Cathcart, 191-3; Brown, 26, 129; DAB, III, 570.

2. Romeo Elton, D.D. (c1790-1870) studied abroad for two years to prepare himself to accept the professorship of Latin and Greek at Brown, a post which he held from 1825 to 1843. Upon his retirement he went to live in England. Elton was sensitive and delicate of temperament, being especially careful not to wound the sensibilities of those who came under his instruction. His continuing interest in education was demonstrated by his establishing funds for a professorship of natural philosophy at Brown and of intellectual and moral philosophy at Columbian College. -- Cathcart, 368; Brown, 8, 117.

3. Daniel Webster (1782-1852), American statesman, lawyer and orator, was at the height of his reputation when Scott heard him argue a case. The case itself involved the title to valuable real estate in Pawtucket, R. I., contested by Thomas Leland and others against David Wilkinson. The United States Circuit Court, Judge Story presiding, began its session November 15, 1832 and adjourned sine die two days later. The case was continued to the next term. Webster's opponent was William Hunter of Newport. A contemporary newspaper account says, "We thought the eloquence of the Rhode Island senator full a match to the distinguished senator from Massachusetts." -- Columbia, 1878-9; Rhode Island Historical Society.

4. John Whipple, LL.D., (1784-1866) was a Providence lawyer who graduated from Brown in 1802. -- Brown, 105, 1143.

5. William Hunter, LL.D., (1774-1849), of Newport, R. I., graduated from Brown in 1791. He was a lawyer, a U. S. senator from 1812 to 1821 and Minister to Brazil from 1841 to 1845. -- Same, 7, 95, 1135.

6. Joseph Story, LL.D., (1779-1845) was a lawyer in Salem and Cambridge, Mass., a professor at Harvard (where the brilliance of his teaching attracted many students) and a member of the U. S. Congress. He was an associate justice of the U. S. Supreme Court from 1811 until his death. -- Same, 1134; Columbia, 1693.

7. Nathan Brown, D.D., (1807-1886) graduated with highest honors from Williams in 1827. After attending Newton for a year he was ordained at Rutland, Vt., in 1831. With his wife and child he sailed for the Orient Dec. 22, 1852, to take charge of a mission to the Shans. Here he remained until 1855 when he returned to the United States, "a wreck in body and mind." During his period of service abroad he made the first translation of the New Testament into the Japanese language. His connection with the American Baptist Missionary Union was dissolved in 1859 and, upon the partial restoration of his health, he became affiliated with the Free Mission

(Turn the next page for notes 8 to 13)

with a good degree of freedom; after meeting, communion season; quite interesting. Took tea at a Br. Walker's. Returned, (as we went), a-foot, and attended the Bible Class in the Chapel, when Prof. Caswell delivered a lecture on the Historical Geography of Palestine, highly instructive. The exegetical exercises were conducted by Rev. Prof. Elton -- the whole of the exercises occupying from 2 and $\frac{1}{2}$ to 3 hours.---By the way, the assembly at Pawtucket consisted of about four or five hundred. A very pleasant day externally and internally.

THURSDAY, NOV. 15

Attended court, and for the first time cast my eyes upon the Hon. Daniel Webster, L. L. D. The very orator is depicted in his countenance and form. Heard John Whipple, Esq. engage with the judge on a point of propriety with respect to admitting a paper in the case. After Mr. Whipple, Hon. Wm. Hunter, late member of the United States Senate spoke on the same point. Judge Story presided.

FRIDAY, NOV. 16

Attended at Rev. Mr. Pattison's Meetinghouse, the consecration of Rev. Messrs. Webb and Brown, with their wives for the missionary service in Burmah. Mr. Chowles of Newport prayed; also read a chapter of Isaiah; Sung; Dr. Wayland made the consecrating prayer; sung again; Dr. Bolles delivered an address; Rev. Mr. Pattison gave the right hand of fellowship with a considerably long address; Mr. Webb gave a farewell address; concluded by singing and benediction. The exercises were generally very interesting---

SUNDAY, NOV. 18

Heard Rev. Mr. Brown, the designated missionary, preach this morning from Deuteronomy I. 8. "Go in and possess the land;" through which the true spirit of missionary feeling shone. Pretty well written, though a tone rendered its delivery somewhat disagreeable. But he will by his arrival undoubtedly give joy and cause of thanksgiving to that indefatigable missionary of the cross -- Judson. In the afternoon, heard Rev. Mr. Pattison preach---an excellent sermon. This evening, read some in Rev. Mr. Whitefield's sermons. Oh! how little of that pure, evangelical, fervent spirit which he displayed seems to characterize preachers of the present day. Conversed with Mr. Edward Lothrop, &c. Read the first chapter of Genesis; having commenced the Bible to read it through in course, in addition to reading three times a day in other places with my chum.

SUNDAY, NOV. 25

Attended this forenoon, Rev. Mr. Patterson's.---In the afternoon, attended Rev. Mr. Phillip's, and heard him preach --- Also, read the life of the Rev. John Newland Moffitt

(Continued from Page 98)

Society. Brown lived in America until 1872, part of the time acting as editor of The American Baptist. At the age of 65 he again became a missionary under the auspices of his first sponsor and returned to Japan, chiefly to do translating, for the balance of his life. — Cathcart, 147; Burrage: Hymn Writers, 320-33; Pierce, 39.

8. John Overton Chowles (1801-1856) was a native of Bristol, England, and was educated at Bristol College. He came to America in 1824. His first post was at Red Hook, N. Y., where he taught until 1827, leaving to be ordained as pastor of the Second Baptist Church at Newport, R. I. His History of Missions was published during this pastorate. Later he served churches at New Bedford, Mass., New York City and Jamaica Plain, Mass., finally returning to his first parish. In addition to preaching he wrote extensively, mostly for periodicals, and lectured widely. His was a life of constant activity. Of himself he said, "I have been hurried away through life by a tide of the most impulsive, impetuous nature, perhaps, that ever man had to contend with, but I have loved Christ." — Cathcart, 220.

9. Lucius Bolles, D.D., (1779-1844) was pastor of the First Baptist Church, Salem, Mass., from 1804 to 1826. He was keenly interested in missions, becoming secretary of the American Baptist Foreign Missionary Society at the close of his Salem pastorate and continuing in office for sixteen years. He was also the founder, while in Salem, of that city's Bible Translation and Foreign Missionary Society. To his prudence, discretion and good common sense the cause of Baptist foreign missions owes much. — Same, 111-2; Pierce, 2; Brown, 3, 8, 103.

10. Adoniram Judson (1788-1850), pioneer missionary to Burma, was born in Malden, Mass. He graduated from Brown in 1807 and from Andover in 1810. The American Board of Commissioners for Foreign Missions, a Congregationalist body, sent him to England. The ship on which he sailed was captured by a French privateer but Judson was released after only a short confinement. Upon his return to America the Congregationalists designated him to go as a missionary to India. On the long sea voyage to India Judson became a convert to Baptist beliefs, transferring his allegiance to that denomination. Under Baptist auspices he served as a missionary to Burma from 1813 to 1845, part of the time suffering almost incredible hardships. Judson is revered by Baptists as a great benefactor of mankind. — Cathcart, 625-7; Columbia, 943; Burrage: Hymn Writers, 267-72.

11. George Whitefield (1714-1770), evangelist, was the son of an English innkeeper. He graduated from Oxford in 1736, after which he entered upon his life work of preaching. Whitefield's visit to America "awakened religious excitement all the way from Georgia to Massachusetts." His fiery evangelism indicated that he "was not a man of intellectual strength and good judgment but of impulse and emotion." His printed discourses, unfortunately, "had little of the power that made his preaching so effective." — DAB, XX, 124-9.

12. Edward Augustus Lothrop of Boston, of whom Scott speaks with the respect due an upperclassman from a freshman, graduated from Brown in 1834.

DIARY NOTES

At the time of this reference Lothrop lived in the same dormitory (Hope College) that Scott did. — Brown, 147; Catalogue of Brown University, 1832-3, 8.

13. William Phillips (1801-1879) was a graduate of Brown (1826) who served on the University's governing board for 43 years. As a Baptist minister he held successive pastorates at North Attleborough, Mass., Providence, R. I., and Charlestown, Mass. Ill health caused him to resign as a pastor in 1841 but until the end of his life he continued to preach occasionally. At the time Scott refers to him Phillips was pastor of the Third Baptist Church, Providence. — Cathcart, 920; Brown, 9, 137.

DIARY NOTES

1. William Jones (1762-1846) was born in Wales. "His church history is a work highly creditable to the research and candor of its author." — Cathcart, 622, 709.

2. Frederick Augustus Farley, D.D., (d. 1892) received an honorary A. M. from Brown in 1829, the year after he graduated from Harvard Divinity School. He was a Unitarian clergyman at Providence and at Brooklyn, N. Y. — Brown, 1138.

— a singular book — unlike the biography of the dear Spencer. I cannot say that I consider it a very profitable book -- at least, for my perusal. Too much bombast. I should have thought that one who had passed through as many trials as he relates himself to have endured, would have felt their influences in mellowing his style of composition, and in clipping off some of those lofty soarings above the heads of common readers which are so thickly scattered through his pages. However, he has much improved in this respect of later years, as his "Pulpit Sketches" will testify; though they betray an exuberant fancy. He is, undoubtedly, a pious, eloquent man. May my title to mansions in the skies be as clearly read. — Commenced Jones' Church History. Have not enjoyed my mind very well. 1

THURSDAY, NOV. 29

Thanksgiving; — attended this forenoon, Rev. Mr. Farley's; (Unitarian;) heard him [preach] an eloquent sermon. --- 2
His subject was — love of country. Without touching any of those great points on which the political parties of our nation are divided, he expatiated on Liberty — its nature — the means for securing its permanency, such as education, religion, &c; and forcibly applied the subject, concluding by pointing out the various causes for gratitude and thanksgiving which exist so bountifully. Dined out of commons, at Mr. Mason Allen's, a Baptist brother with whom I have become acquainted since I took up my residence in Providence. In the afternoon studied a little — a very little. In the evening attended the President's levee, a polite invitation having been presented to the class: — was entertained by a variety of pictures, refreshments, and profitable conversation. I must acknowledge that were I to have to make any pretensions to keeping that day sacred to the purpose for which it was set apart, I should have managed very differently. A heart disposed to set apart a day for thanksgiving and praise needs not to have its powers and feelings quickened by gormandising.---

SUNDAY, DEC. 2

Heard at Rev. Mr. Pattison's Dr. Wayland preach---an excellent ex tempore sermon. Observe the necessity of being diligent in our worldly matters, but fervent earnest in our services toward GOD. Partook of the communion elements; some of the time felt more than usual. My heart ought to be on fire in view of the Lord's dealings with me. — This evening, attended Dr. Wayland's Bible Class, and heard Prof. Caswell deliver a lecture on the deserts, plains, valleys, &c. of Palestine; after which, an exegetical exercise on Matthew IV, first 11 verses; which exercises were concluded by remarks in application, from Dr. Wayland. Speaking of temptation, the Dr. said, there are three kinds of temptation, under the influence of which men commit most sins, viz.: self-confidence; an unreasonable (presumptuous) dependence or confidence in GOD; and the impulses of our passions. He spoke, also, of

DIARY NOTES

1. Ensign Lincoln (1779-1832), a licensed preacher (but not ordained), was a pillar of the Federal Street Baptist Church in Boston. As a member of the firm of Lincoln & Edmands, booksellers, "he was instrumental in sending out from the press a healthful religious literature." He served as a trustee of Newton from 1826 until his death. — Cathcart, 702; Pierce, 2; Baptist Memorials---(1843), 260; Elizabeth Hayward, comp.: Vital Records from the Baptist Weekly Journal---, 5.

2. Without Dr. Wayland's help — to say nothing of his encouragement — Scott might well have had to abandon his plan to enter the ministry, for neither scholarships nor aid funds were provided for impoverished students at Brown until 1842. Wayland probably gave assistance to more than one needy student, judging from what his son-in-law, C. A. Barthol, wrote about him: "His ethics were set off with such a mien of strictness that some thought him austere. But that was only the outside. His benevolence was deeper, if possible, than his conscience. He loved to see people about him happy, and to make them so. His glance, that could smite like a cannon-ball, could be gentle, too. His voice, which could intone a divine authority, melted with a goodness more divine. He was always aiming to bless somebody."--- Guild, 308.

3. John Alonzo Clark was pastor of Grace Church, Providence, from Oct. 8, 1832 to May 28, 1835. — Providence Public Library.

4. John C. Welsh (1792-1858) studied theology at Waterville. He was ordained pastor of the Baptist church at Warren, R. I., in 1823 and remained there eighteen years, subsequently becoming pastor at Seekonk, Mass., for a ten-year period. He was ever "ready to act as a supply for destitute churches and to perform any other ministerial service." — Cathcart, 1230.

the innocence of temptation; that the sin consisted in submission to it, and permitting ourselves to be overcome by it.---Read some in Jones' Church History — Think it will prove a valuable work for perusal previous to that of more voluminous ones. P. S. This evening, that eminent heir of glory departed to his rest Mr. Ensign Lincoln of Boston.

1

TUESDAY, DEC. 4

Have been somewhat dejected in mind, today in view of the darkness of my pecuniary prospects — out of charcoal—out of oil — shall soon need a new suit — and no money. Resolved to go into the President's room, this evening, and request a dismission for the remainder of the term in order that I might go to Boston, and work at my trade 5 weeks. My heart was full. It only needed a touch like that of President Wayland's to bid its waters flow forth. He talked to me about my relations, my resources, my wants, &c. very kindly, and also, about what I could earn. He endeavored to encourage me; told me that he knew how to feel for me, as he had more than once been destitute of money; and said that if I felt the necessity to be imperious, he would readily grant my request. In the mean time, he had taken a \$2 bill from his wallet, and put it into my hand, asking me whether that was sufficient for my immediate wants. I told him that it was. He said that he should advise me to tarry till the close of the term if [I] felt that I could, but if otherwise, he would readily dismiss me. He exhorted me to repose confidence in GOD; said that the reports of me were very favorable, gave me a hearty shake of the hand, and displayed evident interest in my case. This is an imperfect sketch of the interview; which gave me another assurance that "GOD will provide."---

2

SABBATH, DEC. 9

This morning, took charge of Chum's bible class at West Providence on account of his departure for the rest of the term. Quite a pleasant time. This forenoon, heard Rev. Mr. Clark at Grace Church, (Episcopal) preach---an eloquent, evangelical discourse. Dined at Br. Mason Allen's, and spent the afternoon with his family on account of the inclement weather; engaged in reading Exodus, and endeavoring to understand it. Took tea there also. Engaged in singing, conversation, &c. and at 5½ o'clock, returned to the college; and spent the evening with Br. Carleton, with whom I have, during his illness of the few past days passed a considerable part of my time. Tolerably pleasant day in my feelings.

3

TUESDAY, DEC. 11

This afternoon, rode with Br. Carleton in a chaise to Warren, a pleasant town, about ten miles from Providence. Found Br. Welsh there, who is pastor of the Baptist church, which is one considerably flourishing. Returned home in

4

DIARY NOTES

1. Benjamin Fessenden (d. 1881) graduated from Harvard in 1817 and from that university's divinity school in 1820. — Harvard University: Quinquennial Catalogue ... (1930), 220; Harvard University Archives.
2. Henry Jackson, D.D., (1798-1863) "published a history of the Baptist churches in Rhode Island, and by his industry and diligent search gathered up materials which, but for his labors, might have been irrecoverably lost." He was ordained pastor of the Charlestown, Mass., Baptist church in 1822, remaining there fourteen years. Later he served other Baptist churches in Hartford, Conn., New Bedford, Mass., and Newport, R. I. Jackson was a trustee of Brown for 35 years and also a founder and trustee of Newton Theological Institution. — Cathcart, 589-90; Brown, 8, 123, 1146; Pierce, 2.

the dark, and got out of our way somewhat, so that we were under the necessity of riding probably a mile or two further. By the way, the toll-houses in this region are to a very lamentable extent, made the resort of the vicious, profane, and such characters as might well alarm a traveller for his safety. Quite a pleasant time.

SUNDAY, DEC. 16

Set out this morning, after commons, for Pawtucket, in company with Br. Carleton. Heard Br. Philleo preach in the forenoon---Dined at Br. Fessenden's, who is a graduate of Harvard University, and who at Cambridge pursued a theological course. He was settled at Bridgewater as pastor of the Unitarian Church for the space of four years; but, on account of his dislike of his profession, proceeding from the private duties of a pastor, he relinquished it, although, as he said, he cared not for the public duties. I cannot conceive how any one of that class of preachers can endure that part of their profession, which must be a mere piece of formality. Well, he engaged in business at Pawtucket, and, a revival going on about 3 years since at that place, he was one of its subjects. He appeared to be a man of excellent talents, and an accomplished gentleman. Attended his bible-class with him after dinner, which I opened by prayer. Heard Br. Carleton preach this afternoon ---He appeared to have a considerable degree of freedom. Took tea at Br. Philleo's, and returned home afoot as we went. Attended Bible Class this evening in the chapel, and heard Prof. Caswell deliver a lecture on Climate, fertility, &c. of Palestine. Very interesting. I have enjoyed my mind pretty well, today.

TUESDAY, DEC. 18

Spoke in Rev. Mr. Philleo's vestry, from "Fear not, little flock" &c. Enjoyed it tolerably well. Oh! that I may be led in the way of truth, that I may be useful in the cause of the Savior, and have an increased evidence that I am his. I have continual cause to lament the hardness and corruption of my heart, and to fear that, while I preach to others, I may myself, be a cast-away.

WEDNESDAY, DEC. 19

Returned to college with Br. Carleton, afoot, as I went.

SUNDAY, DEC. 23

Attended Sabbath School this morning at the West part of the city. This forenoon heard Rev. Mr. Jackson of Charlestown, Mass. preach in Rev. Mr. Pattison's Meeting House---Subject --- signs of religious declension. This afternoon heard the same preach in the same place---Mr. Jackson is a spirited, faithful preacher; and, however much some may dislike him, he will always find in me an attentive

1. Scott's freshman studies, apart from the extracurricular Bible class with Dr. Wayland, were in the hands of William Gammell, q.v. Oddly enough, it was not until 1852 that the name of this man, who surely must have had a strong influence on Scott's intellectual growth, found its way into the diary. A classmate of Scott, J. L. Lincoln, q.v., wrote: "Mr. Gammell came into the faculty as tutor in September, 1832. ---That was the year when my class entered college; and I remember well the kindly greeting he gave me --- on my first college day. ---He instructed our class the first term in all three of our studies, in our Sophomore year he was our instructor in rhetoric---and in 1836--- ours was the first class he prepared for Commencement.---He never limited his thoughts and labors to his duties in the lecture-room---[but] was wont to keep a vigilant outlook over every domain of college jurisdiction."

Gammell, who was only three years older than Scott, may have felt it needful to erect barriers between himself and those who were freshmen in 1832 lest his students take advantage of his youth and inexperience as a teacher. He was "not particularly intimate with any of his students--- but profoundly interested in their welfare," so another of his former students wrote, adding that Gammell was not especially popular with them. This may have been because his public manner, in contrast to his private air of geniality and warmth, was formal, courtly and somewhat cold and reserved.— J. O. Murray: William Gammell---32-3, 35-40, 71.

2. Harvey Ball (1800-1888) graduated from Columbian College in 1826 after which he studied a year at Newton. Although he was an ordained Baptist minister his career was largely in the field of teaching. At Hingham he served as pastor from 1828 to 1830, leaving to become principal of the preparatory department at Newton, a position he held for two years. He next taught at South Reading Academy for a year. His later career as a teacher took him to Connecticut, New York, Tennessee, Kansas and Kentucky. He retired in 1866 and spent the last 22 years of his life at Albion, N. Y. — Pierce, 36.

auditor. — This evening, attended a long exegetical exercise in Dr. Wayland's bible-class. I wish that some method might be contrived to render these profitable exercises less tedious. The day has passed along quite pleasantly.

MONDAY, DEC. 24

Examination day. At 9 o'clock, A. M. went into the chapel with the expectation of tarrying 'till one, P.M. engaged in Latin (Livy) and Geometry. It happened that I was taken sick soon after my entrance, and about fainted away, -- probably occasioned by a disordered state of the stomach, and the heat in the room, combined with the lateness of my retiring for a few nights past. (It was not owing to trepidation.) Feeling quite unwell during the forenoon, I did not go in again until afternoon, when I was examined in Graeca Majora; also, in the evening, I was examined in Roman Antiquities. I feel tolerably well satisfied with my progress during the past term of study, though my progress in the divine life is extremely unsatisfactory. 1

TUESDAY, DEC. 25

8 o'clock. Set out in the stage for Boston, in fine spirits. 3 P. M. Arrived in Boston. Oh! it does seem good to find myself once more in this goodly city, after having been penned up so long in college. So long, did I say? Truly, the term has appeared but as a vapor; and when I think that there are only eleven terms more of similar length, my college course appears very short. However, I feel in my body the necessity of a vacation, and I welcome it, hoping that the Lord may enable me by it to become stout both in body and mind. Have spent my time at my brother's office, and at my Grandmother's house.

WEDNESDAY, DEC. 26

In Boston, visiting, doing errands &c.---

FRIDAY, DEC. 28

Walked out to Malden. It was good to meet my dear mother and the rest of the family once more. It was an affectionate meeting, and will serve for a little era in my life; — my first return from college, home.

SATURDAY, DEC. 29

In the bosom of my friends —

SUNDAY, DEC. 30

Attended Baptist meeting, and heard my old friend and pastor, Rev. Harvey Ball, Preceptor of S. Reading Academy, preach three excellent sermons. He is a growing preacher. Very pleasant day to me. 2

MONDAY, DEC. 31

This morning, Br. Geo. J. Carleton called on me at 8 $\frac{1}{2}$

1. Joseph W. Carlton (sic) and Lucy Ann Mills of Durham, N. H., filed marriage intentions at Methuen, Mass., Aug. 17, 1817. They had at least three children by the time Scott visited them: Phydellia, aged eleven, Sarah M., aged eight, and Leverett, aged three. Town records show that the spelling Carleton was used in later years. — Vital Records of Methuen---, 26, 159.

2. Jonathan K. Smith of Haverhill, Mass., died Oct. 12, 1843 at the age of 69. — Vital Records of Haverhill---, II, 474.

3. Stephen Prescott Hill, D.D., (1806-1884), graduated from Brown in 1829 and from Newton in 1832. He became pastor of the First Baptist Church, Haverhill, immediately following his ordination. "His connection with it, though pleasant, was short," due to the failure of his health. He spent a winter recuperating in South Carolina, after which he was able to resume his profession. For seventeen years he held a pastorate in Baltimore and for ten years after that he held another in Washington, D. C. Hill took a deep interest in the colored Baptists, preaching to them and giving them encouragement and counsel. This interest continued long after his retirement from active service in the ministry. Living in Washinton the last 23 years of his life, he continued to do whatever he could to promote the welfare of the more feeble colored Baptist churches in that vicinity. He was a prolific writer, the author of several prize monographs and the compiler of a hymnal called Christian Melodies. — Burrage: Hymn Writers, 312-4; Pierce, 38.

4. Zalmon Tobey (1792-1858) graduated from Brown in 1817. He held pastorates in Bristol, Providence and Pawtucket, R. I., and was "a good scholar and an estimable man." — Cathcart, 1154; Pierce, 124.

5. Howard Malcom, D.D., LL.D., (1799-1879), Baptist clergyman and educator, began a six-year pastorate at Hudson, N. Y., upon completing his studies at Dickinson College and Princeton Seminary. The Federal Street Baptist Church, Boston, called him to its pulpit in 1827, where he preached until 1835. On leaving Boston he devoted several years to a tour of foreign missions followed by a lecture tour. Of all his many books those dealing with his travels were the most popular. In 1840 he became president of Georgetown College, holding this position for nine years. Next he was pastor of a Baptist church in Philadelphia for two years, leaving when he was invited to become president of another Baptist college, this time at Lewisburg, Pa. Here he served for six years, resigning in order to complete his Index to Religious Literature. In addition to his other interests he was the first general agent of the American Sunday-School Union and a zealous promoter of the American Baptist Historical Society, the American Peace Society, the Pennsylvania Colonization Society and the American Tract Society. — Cathcart, 694, 740-1: Baptist Memorials---(1843), 259-61; Pierce, 1138.

6. Phebe Newhall, daughter of Nathaniel Newhall of Malden, Mass., married James Scott in 1787 and became the mother of a large family. After her first husband's death she married Adam Smith, a Boston truck man. — Family data supplied by RES.

A. M. At about 9, we set out on a tour. Arrived at S. Reading, about 10 $\frac{1}{2}$ o'clock. Made a call or two, and dined at my old boarding-place, Mr. Robert Wiley's. After dinner called in to see Br. Huckins, pastor of the church, and at about 2 P. M. set out for Methuen, where we arrived through mud and mire with wet feet, somewhat after 6 P. M., making my day's walk, 22 miles, and that of Br. Carleton 26. We put up at Br. J. W. Carleton's, who, with his wife and family we found very agreeable. Pure piety seemed to abide there, and I enjoyed the time of my tarry. 1

TUESDAY, JAN. 1

This morning, after having attended the 7 o'clock prayer-meeting at the Baptist vestry, (on the occasion of the church fast in the Salem Association,) and having spent some little time in Br. Carleton's family, set out with Br. Carleton in the stage, for Haverhill. Was sorry to be under the necessity of riding any portion of our tour, but the walking was so excessively bad, that we were absolutely compelled to do it. Put up at Br. Jonathan Smith's, who seems to be a good kind of father in Israel; Rev. Stephen P. Hill, the pastor of the church boards at his house. In the afternoon, attended prayer meeting, and took considerable part in the exercises. In the evening, attended the Free-Will Baptist meeting, and heard Rev. Mr. Tobey of Providence preach a curious kind of anti-depravity sermon. A number of addresses were made afterwards, very zealous and good. 2
3
4

WEDNESDAY, JAN. 2

The ground being somewhat frozen, set out a few moments before 9 A. M. for Boston. The little acquaintance which I formed in Br. Smith's family, and with Br. Hill, constrain a desire for its continuance. Though surrounded with all that is calculated to render life comfortable in a temporal sense, they seem not to forget from whence their permanent strength and enjoyment must come.

I earnestly desire that Br. Hill's health may be recovered, and that he may long continue affording the church that of which his talents and disposition seem to afford a rational hope. Arrived at S. Reading, 3 o'clock, P. M. when we stopped at Br. Wiley's an hour, took some refreshment, and again took up our staffs. Travelled on to Malden; where I stopped a few moments, and then, on assuring my mother, that I was not very tired, continued 'till we reached Boston; about seven o'clock; went directly to Mr. Malcom's vestry, and heard him preach his preparatory lecture---Went to my grandmother's to spend the night, having walked about 31 miles, today. This is the greatest day's walk, I have ever taken; yet, I feel no results so serious as one might apprehend. What reason have I to praise GOD that he has granted me so pleasant time! 5
6

1. Time and place were right for Scott to have been one of the first customers of John Simmons of Boston, on whose fortune as a tailor Simmons College was founded. "Between 1830 and 1835 John Simmons started an enterprise which revolutionized the clothing habits of the men of America. Previous to this time, men's suits were 'custom made,' each suit for the individual customer. Mr. Simmons initiated[the] manufacture of ready-made suits of standard sizes.---For many years the stitching was done by hand, as Elias Howe did not invent the sewing machine until 1845. The introduction of ready-made suits opened an enormous new field of business. Garments could be sold anywhere, as sales were no longer restricted to those customers who---come to the tailor to be fitted." — K. L. Mark: Delayed by Fire, 7.

2. Mary Hill and James Crane, both of Malden, were married Oct.30, 1804.— D. P. Corey, comp.: Births, Marriages and Deaths in the Town of Malden, Massachusetts, 1649-1850, 124, 221, 338.

3. James Davis Knowles (1798-1838) was "a man of great energy and indomitable will." He learned the printer's trade and at 21 became co-editor of the Rhode Island American; later he was editor of the Christian Review. His published works include biographies of Ann H. Judson and Roger Williams. Knowles, a graduate of Columbian College, served briefly as a tutor there before accepting the pastorate of the Second Baptist Church, Boston, where he remained seven years. In 1825 he became professor of Pastoral Duties and Sacred Rhetoric at Newton, where he taught until his death of smallpox thirteen years later. For the last ten years of his life he was also a trustee of Brown. — Cathcart, 665; Brown, 8; Pierce, 24.

4. William Jay (1789-1853) was the author of many books of a devotional nature. His sermons were first published in America in 1814. — Catalogue of Books Represented by Library of Congress Printed Cards Issued to July 31, 1942, LXXVI, 178.

From Jan. 2 to Jan. 18, passed my time in Boston and vicinity, making a visit of two or three days at Hingham, which were spent in a truly pleasant manner.

FRIDAY, JAN. 18

Set out for Providence, to find myself immured once more in college walls. Arrived about dusk.

Have not kept my Journal during this term, in consequence of indolence. This term closed for me on April 16th, when I cleared for Boston, in a stage full of students. Found my mother in Boston. Spent my time during this vacation very agreeably in Boston, Malden, S. Reading, Watertown, and Hingham. Procured myself a new suit of clothes. Endeavored on May 5th to speak to the Malden people in the afternoon and evening; Brother G. J. Carleton having preached a very acceptable sermon in the forenoon.---Trembled somewhat in view of appearing before my old school mates, and those who had been accustomed to witness my puerile days; I sometimes dread the power of association; 'though I know not that there has been any thing in particular to excite that feeling in my connexion with Malden, and Malden people. Was led to contrast my present position with what it once was, and to review some little incidents in my history. The Lord keep me humble. I have the assurance of having fully satisfied my hearers. Received \$6 for my labor. The Lord [grant] that something may accrue of greater value than money. The Malden friends seem to begin to feel my destitute condition. Mrs. (James) Crane handed me 7 doll. which were presented her in my behalf.

FRIDAY, MAY 10

Returned in the stage to Providence. Only 10 terms more. The Lord grant that during this term, I may accomplish what I should, both in the literary and religious way. I have found some disadvantages to result from my ill preparation for college; but I hope by assiduity and perseverance to be enabled to make up any deficiency in my course of preparation; but I think I can say, above all things, with respect to my spiritual progress, "may I redeem the time."

SUNDAY, MAY 12

This forenoon, heard Rev. Mr. Pattison preach. This afternoon, Rev. Professor Knowles of Newton Theo. Institution. Read a sermon, also, on "Mistakes concerning the Number of the Saved." By Wm. Jay.

MONDAY, MAY 13

This term my class recites in Xenophon's Memorabilia of Socrates in Greek, Tacitus Book 1st, in Latin, and Young's Algebra, in Mathematics. Commenced the perusal of Rev. H. Martyn's Memoirs.

DIARY NOTES

1. Henry Martyn (1781-1812), an English missionary, went to India in 1805 as chaplain in the service of the East India Company. He learned Hindustani in order to preach in the language of the country and also translated parts of the Bible into that tongue. — Columbia, 1127.

2. Charles Pettit McIlvaine, D.D., D.C.L., LL.D., (1799-1873), Episcopal clergyman and educator, graduated from the College of New Jersey in 1816. He was successively professor at the United States Military Academy and the University of the City of New York, later becoming president of Kenyon College and still later president of the theological seminary at Gambier, O. At the age of 33 he became Bishop of Ohio. — Brown, 1139.

TUESDAY, MAY 14

Read some in Martyn's memoirs. He surely was a man of GOD; -- conscientious, and rapidly progressive in his piety. May I make like advances in piety; and that I may resemble him rather more in my literary progress, I pray that I may be less indolent and more assiduous. Have succeeded in my recitations today, pretty much to my mind.

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WEDNESDAY, MAY 15 — 19

Have read in Martyn's Memoirs every day, in addition to my regular college duties; and have derived much pleasure from their perusal; how much there is in them which is calculated to excite a prayerful reader — his desertion of home, where the most pleasing prospects of preferment, and emolument seemed to be held out to him for a situation where he must necessarily meet with contempt, infidelity, and every sin in its worst form, and most calculated to pain a pious heart, and his **perseverance** in his labors after his arrival — his deep sensibility to any thing connected with the glory of GOD, the interests of souls, and his own duty.

SUNDAY, MAY 19

This morning, after commons, and prayer, walked with Br. Carleton to Pawtucket, and returned back, directly, alone — 8 miles. Attended Rev. Mr. Pattison's, and heard him preach an excellent sermon---In returning, dropped into the town house, and heard Bishop McIlvaine (Episcopal) President of Kenyon College, Ohio, conclude a sermon---This noon, read my Greek Testament in preparation for Bible Class this evening. Intended to hear Bishop McIlvaine this afternoon; and in order that I might give due attention to his sermon, thought that I would take a short nap. I woke, thinking it about meeting time, and how was I surprized when I found it, instead of 3 o'clock — 20 minutes past 4. I looked at the watch again and again; and really mourned that so much of this "day of all the week the best" should have been misimproved. However, read in my Greek Testament 'till 5 o'clock, when the bell called me to prayer in the chapel; commons; a little more [Greek] Testament and the bell (6 o'clock) called me to chapel to attend Dr. Wayland's bible class, where the first thirty verses of Matthew XII were considered in a manner highly instructive and interesting. I find there is much in the Word of GOD, that yet remains for me to understand and study.---After Bible Class, (about 8 o'clock) went down to Grace Church and heard a most impressive sermon---by Bishop McIlvaine. I thought that my heart was somewhat warmed with the true Missionary flame while listening to it, and contemplating the truths adduced, after the service was over. I know not in what field of labor I am to toil, when I go out into the world, — but I pray this, that I may never forget those who are totally enshrouded with the darkness of ignorance and error.---

2

1. Jonathan Wade, D.D., (1798-1873), was educated at Hamilton Literary and Theological Institution. He became a missionary to Burma in 1825 and spent the rest of his life there. During the first Burman war he was imprisoned and was twice on the point of being executed but his life was saved by the British. He translated much sacred literature into Karen and also compiled a Karen dictionary. He was said to be a man who thought with clearness, lived near to God and preached with power. — Cathcart, 1197; Burrage: Hymn Writers, 597.

2. Amos Sutton, D.D., (1802-1854) was an early English missionary to India, where he worked thirty years at Orissa, west of the Bay of Bengal. Like many other early missionaries he devoted a large part of his time to translating. His visit to the United States in 1833 awakened the American Baptists to such interest in his work that they established a new mission in northern Orissa. — Burrage: Hymn Writers, 171-3.

THURSDAY, MAY 23

Attended at Mr. Pattison's vestry, the meeting occasioned by the presence in town of Rev. Mr. Wade & lady, Missionaries from Burmah, under the patronage of the American Baptist Board, and of Rev. Mr. Sutton from Hindoostan, Missionary at Juggernaut; also, a Burman and a Karen; the former had been during four years a priest of Gaudama; and the latter is a preacher among his people. Mr. Wade gave an account of the religion, of the Burmans, the priests, &c., remarking that they have only one object of worship, and that, Gaudama, whose history he rehearsed, and an image of whom he held up to the congregation; observing that the very image had received divine homage, &c., excepting that Gaudama's priests, which any man can be, are considered divine, and objects of worship. Mr. Sutton then spoke; observing that his station had been under the walls of Juggernaut, where, instead, as in Burmah, having only one object of worship, they had thirty-three thousands. He remarked that he had been witness to the most atrocious cruelties to which that infernal idol (Juggernaut) has given rise. He presented some of the Hindoo idols, which have received homage, among them, an image of Juggernaut. He applied what he said, as he proceeded, and was very interesting and affecting. The native brethren, after prayer by Mr. Sutton, entered the pulpit, and gave the audience specimens of the Bengalee, Karen and Taling languages. The exercises were exceedingly interesting, and concourse was very great.

1
2

FRIDAY, MAY 24

Called at Dr. Wayland's house, and passed a few moments in the company of Br. Wade, our brethren from the east, and a number who had called in for the same purpose. The strangers through Br. Wade, gave very intelligent replies to questions proposed to them. They were very interesting to me, and occupied my thoughts most of the day. What blessed associations are even now connected with them. Had it not been for the blessed missionary enterprise---eternal death would have been their portion. The Lord make me willing to do any thing for the accomplishment of like ends.

SUNDAY, MAY 26

Have this morning taken a class in the Sabbath School connected with Rev. Mr. Pattison's Society. Talked to them on the first three or four commandments. Heard Rev. Mr. Sutton preach at the 1st Baptist---an excellent christian sermon; and full of true missionary feeling.---This afternoon, heard Rev. Mr. Pattison preach---a superior sermon. 6 o'clock, P. M. attended Dr. Wayland's Bible class, which lasted 2 hours. Subject Matthew XII. 30-37. --- The sin against the Holy Ghost, which Dr. [Wayland] considers a willful determined opposition to the dictates of an enlightened conscience.---Conversed with Br. Carleton respecting a removal

DIARY NOTES

1. John Foster (1770-1843) was an English clergyman who published many inspirational works. His essays, of which Decision of Character was the second, brought him immediate fame. "No man of culture and means reckons his library complete without the works of John Foster," so his biographer wrote. Foster's mind "possessed a massive grandeur, an originality, and a stately majesty only met at long intervals in the literary world."—Cathcart, 406-7.
2. Silas Everett died and was buried in Wrentham, Mass., late in December, 1845, aged 67 years. — T. S. Baldwin, comp.: Vital Records of Wrentham --- II, 436.
3. Rev. Jonathan E. Furbush (sic) and Eliza Haris (sic) filed marriage intentions Feb. 11, 1839. This was the minister's second marriage, his first wife having been named Sally. — Same, II, 301, 447.

of my relation to the Hingham Church from there to the Federal Street Baptist Church in Boston. There are many considerations which favor such removal.---

WEDNESDAY, MAY 29

This afternoon, thought that I would take a walk down to Warren, 10 miles, and return, making in all about 23 miles which I have today travelled. Rather cloudy, and it sprinkled some during part of the time, but all the more pleasant on this account. Let out from college $\frac{1}{2}$ past 12, M, and arrived here again, $\frac{1}{4}$ past seven.

THURSDAY, MAY 30

Commenced Foster's Essay on Decision of Character, and read the first letter, with what precedes. I hope that I shall read this book with a strong determination to profit in attending to this part of character, so essential to progress in this world of fluctuation, self-interest and censoriousness; --that I may take a more determined stand, and go forward in the faithful discharge of my duties, uncompromising with flesh and blood.

SATURDAY, JUNE 1

Set out, this morning, for Attleborough, Mass., twelve miles; arrived at eleven o'clock A. M. having performed the journey in three hours. Dined with Dea. Silas S. Everett, of Wrentham, whom I found to be all appearance, a man of GOD. Had a short interview with Rev. Mr. Forbush, who appears to be very pleasant. Returned to Providence, and arrived at 10 minutes before six, P. M. having been on the road a little more than 3 hours. On returning, fell in with an intemperate man, who was going from Attleboro' to Pawtucket to have his bottle filled, as licenses are not granted to the Attleboro' grocers. He appeared to be a man of some mind, and has travelled considerably. Talked with him about his habits -- their rise, progress, and his intentions concerning them for the future. He said that he did not spirit until he was 17 years of age. That then it was disgusting to him; that he began to chew tobacco, and that rendering him thirsty, he would take a spoonful of rum; afterwards, he began taking morning bitters, very little at a time, 'till he gradually felt a necessity for them upon him; he could not go about his business, 'till he had been prepared by bitters. Finally, he arrived to that point where he could consume one or two quarts a day when engaged in labor. He would give any thing could he begin life again; and says he would permit no spirits to enter his mouth. He referred to intemperance in eating as more prejudicial than that of drinking; "look at me, a lusty man of sixty years." Says that he has endeavored to break off from this habit, and has deprived himself of liquor for a week or fortnight at a time; but would always at the expiration of a week, be down sick. I asked him if he could by degrees rid himself of this curse. He replied that he was endeavoring to do so, and drank only a glass or two a day, which he completely worked off. He observed that he despised the exhortations of no one, and turning off to enter a little low grog-

1. Joseph Getchell Binney, D.D., (1807-1877), Baptist clergyman and college president, was educated at Yale and Newton Theological Institution. In 1832 he was ordained at West Boylston, Mass., shortly afterwards going to Savannah, Ga., to start what was to be a pastorate of ten years. About 1843 he was sent as a missionary to the Karens. He conducted a school for adult converts, at Maulmein, for about five years, returning to America because of his wife's decline in health. He served as pastor of Baptist churches in Elmira, N. Y., and Augusta, Ga., until 1855 when he became president of Columbian College. In 1859 he returned to Burma for the balance of his life. — Cathcart, 100-1.

2. James Eley Welch (1789-1876) was born in Kentucky. He studied theology with Rev. Dr. Staughton, q. v., at Philadelphia, meanwhile serving as pastor of a Baptist church at Burlington, N. J. He was accepted as a missionary to St. Louis by the Board of Missions in 1817. Travel at that time was so slow and precarious that it took him two months to reach his destination. He and Dr. Peck, q. v., organized the First Baptist Church at St. Louis a year after his arrival. Upon the withdrawal of support of the mission Welch returned to Burlington. His subsequent work as agent for the American Sunday-School Union caused him to travel widely over a period of twenty years. — Cathcart, 1121, 1226-7.

3 William Swan Plumer, D.D., LL D., (1802-1880) was pastor of the Tabb Street Presbyterian Church, Petersburg, Va., from 1831 to 1834 and of Presbyterian churches in Richmond, Va., Baltimore, Md. and Pottsville and Alleghany, Pa. In 1867 he became a member of the faculty of Columbia (S. C.) Theological Seminary. "An impressive and at times impassioned preacher, he exercised a strong personal influence over his hearers." — NCAB, IX, 261-2.

4. Probably Absalom Peters (1793-1869), a Presbyterian clergyman who became a moving spirit in the American Home Mission Society when it was formed in 1826. He travelled extensively on behalf of the society. DAB, XIV, 502.

5. Jonathan Greenleaf, D.D., (1785-1865) was ordained a Congregational minister in 1814. He was pastor of the First Congregational Church, Wells, Me., from that date until 1828, when he became minister of the Mariners' Church, Boston. From 1833 to 1841 he was corresponding secretary of the American Seaman's Friend Society; for nine years he edited The Sailor's Magazine. Changing his denomination, he organized Franklin Avenue Presbyterian Church, Brooklyn and served as its pastor until his death. Although Greenleaf had only a common school education prior to studying theology, both Bowdoin and Princeton conferred honorary doctorates upon him. — NCAB, VIII, 140.

6. Nehemiah Gorham Lovell (1806-1851) graduated from Brown in 1833 after which he studied a few months at Newton before becoming pastor of the Baptist church at Princeton, Mass. His later pastorates were at Amherst, Bellingham and North Attleborough, Mass., the one at Bellingham being marked by large increase in the church's membership. He died at Valley Falls, R. I. — Cathcart, 720; Pierce, 46.

shop, so dark that I could scarcely see what was going on inside, bid me good afternoon. "Who hath made us to differ?"

SUNDAY, JUNE 2

This morning attended Sabbath School, and heard Rev. Mr. Binney, of W. Boylston, preach---Afternoon, heard Rev. Mr. Phillips preach---Partook of the sacrament. Miserable first part of the day; latter part, quite pleasant. 1

MONDAY, JUNE 3

Attended monthly concert in college chapel; afterwards, went to a great meeting in behalf of the American Sunday School Union at Rev. Mr. Wilson's Meeting-House. The particular object of the meeting was the plan of supplying the southern states with Sabbath Schools. The exercises were very interesting. Addresses made by Rev. Mr. Beard of Philadelphia; Rev. Mr. Welsh of Kentucky; and by Rev. Mr. Plummer of Virginia. Also, Rev. Mr. Peters. They are talented men.--- 2 3,4

TUESDAY, JUNE 4

Commenced French under my own instruction, and in addition to my regular studies. Should I acquire the language, I hope that it may not be altogether useless. Oh! that I could even now translate into that beautiful language some of our good tracts.

FRIDAY, JUNE 7

Attended our usual class conference meetings, at which an unusual degree of feeling prevailed. In bringing recollections of the past, and anticipations for the future to bear upon my mind, I became much affected, and could not refrain from calling upon GOD, my brethren, and my unconverted friends to pardon my past remissness in duty, and look forward to the future as to a different course.

SATURDAY, JUNE 8

Walked to Warren and back again; saw brother Welsh, & dined with him. 20 miles. Studied French Grammar going there and returning. I feel an uncommon zeal in its acquisition. May it be pure.

SUNDAY, JUNE 9

Enjoyed Sabbath School this morning. Attended at the Methodist Meeting house, and heard my classmate, Br. Carleton preach in the forenoon---and in the afternoon---Attended Bible Class as usual from 6 to 8. P. M. Then went to Rev. Mr. Wilson's house, and heard a sermon in behalf of seamen from Rev. Mr. Greenleaf, the Pastor of the Mariner's Church, Boston. Read Martyn, and the GOOD book.--- 5

MONDAY, JUNE 10

Completed Martyn's Memoirs; and have found it a very profitable book. This evening heard Mr. Nehemiah Lovell, senior, deliver an able lecture before the Society for Missionary In- 6

DIARY NOTES

1. Heman Lincoln (1779-1869) started his working life at the age of fourteen when he was apprenticed to a carpenter, slowly advancing until he became a member of the firm of Jackson & Lincoln, Boston merchants. He was elected to the state legislature but his consuming interest was in Baptist affairs. For 52 years Lincoln was a deacon of the Federal Street Baptist Church, Boston, and for 27 years he was a trustee of Brown. Other institutions to which he contributed his time freely were the American Baptist Home Mission Society, of which he was treasurer for 22 years, the Baptist General Convention, the American Baptist Missionary Union, the American Tract Society and the American Temperance Society. He was both a founder and a trustee of Newton Theological Institution. A contemporary justly described him as "a man of sterling worth---ready to unite with all good men for the advancement of any cause which aimed at the improvement of mankind and the glory of God." — Cathcart, 702-3; Brown, 4, 9, 160; Pierce, 3.

2. Elisha Tucker, D.D., (1794-1853) was one of five brothers, all of whom became Baptist ministers. He was "an able, independent, courteous, devout man." He served as pastor of churches in Coventry, Fredonia, Buffalo, Rochester and New York, N.Y. While he was at Fredonia he became the center of an anti-Masonic controversy, and was called upon to defend himself before a church council. He was a Mason himself "and a brave man, who would not permit even Baptists to restrain his freedom." His acquittal resulted when he proved to the council's satisfaction that the order was purely fraternal. In 1848 he moved to Chicago; the same year Madison University honored him with an honorary degree. — Cathcart, 1172.

Elisha Tucker was also connected with Peirce Academy, q. v. In 1835, when it was incorporated, he was one of nine men named to the board of trustees. — J.S. Cushing, Superintendent of Schools, Middleboro, Mass.

3. Ebenezer Thresher, LL.D., (1798-1886) was forced to retire from the ministry after a two-year pastorate at Portland, Me., because of the loss of his voice. He continued to be active in other phases of religious work until 1845, serving as secretary of the Northern Baptist Education Society, as treasurer of Newton, as a trustee of Brown and as editor of THE WATCHMAN. He was 47 when he embarked on a business career in Dayton, O., where he founded the Dayton Car-Works and, later a varnish factory. Throughout his business life, which was a successful one, he was a liberal benefactor of Baptist causes and after his retirement in 1873 he wrote many articles for the denominational press. — Cathcart, 1151-2; Pierce, 4; Brown, 9, 139.

4. Andrew Jackson (1767-1845), soldier and political leader, was elected president of the United States in 1828 and again in 1832.

5. Lewis Cass (1782-1866), civil governor of Michigan from 1813 to 1831, was appointed Secretary of War by Jackson in the latter year in recognition of his services in the War of 1812. Cass had a wide knowledge of frontier and Indian problems, coupled with an ability in handling them. These attributes made him a valuable cabinet member.

6. Martin Van Buren (1782-1862), eighth president of the United States, was Jackson's right-hand man even prior to Van Buren's election to the vice-presidency in 1832.

7. Levi Woodbury (1789-1851) began his political career in New Hampshire, his native state. In 1831 Jackson appointed him Secretary of the Navy; in 1834, Secretary of the Treasury. Woodbury held the latter post until the end of Van Buren's term in 1841.

8. Andrew Jackson Donelson (1799-1871), the president's nephew and namesake, was a graduate of West Point and aide-de-camp to Jackson in the Seminole campaign. When his uncle was elected to the presidency Donelson accompanied him to Washington as his private secretary. Even Mrs. Donelson's social rejection of Peggy O'Neill, that controversial figure in the capital's social life, caused no more than a temporary estrangement between the two kinsmen.

quiry; subject — the objections addressed against the Missionary enterprise.

SUNDAY, JUNE 16

This has been a very pleasant day to me, indeed. At its close, I could sincerely say, "Thine earthly sabbaths, Lord, we love." Before prayers in the chapel, this morning, met with some half dozen brethren of my class, and spent an hour in prayer: I believe that this has had a sanctifying influence over my feelings during the whole day. At 9 o'clock, repaired to the Sunday School, where an hour and a half passed delightfully. Heard Rev. Mr. Pattison preach---In the afternoon heard Rev. Mr. Waterman preach a very energetic, stirring sermon---6 o'clock, P. M., attended Dr. Wayland's bible class; after the ordinary exercises, the young men were addressed by Hon. Heman Lincoln, in a faithful, interesting manner on the great subjects of the advancement of religion in their own souls, and of the extension of the Redeemer's kingdom. Rev. Mr. Tucker from Buffalo, N. Y. also made a few remarks, and closed the exercises with prayer — After Bible class, went down to Rev. Mr. Pattison's vestry, where was a crowded audience. Rev. Mr. Tucker, made some remarks; and Mr. Lincoln also, on that subject which seems to lay so near his heart — Oh! that such Sabbaths may often bless my college course---

THURSDAY, JUNE 20

Completed Dr. Scudder's 3 letters. the first, to the pious young men of our country; the second, to the Evangelical Clergy; the third, to the laity. They are written in a very warm strain, and I hope that some of their ardency will be transfused into those to whom they are addressed. Read, a day or two since, also, Rev. Mr. Threshers Pastoral letter to beneficiaries, which contains much useful advice. The Lord help me to follow it—

Today, President Jackson, at 9 o'clock A. M. landed from the steamboat Boston, in town, and of consequence, it has been a day of much parade. This afternoon, he with his suite, honored the college with a visit, on which occasion Gov. Cass, the Secretary of War presented us with a speech, short but excellent. The likenesses of Jackson are the briefest and most correct representations of his personal appearance. Mr. Van Buren is the most arch, intriguing man in his countenance that I have ever seen. He is emphatically "the little Dutchman." Mr. Cass looks like a truly good man. Mr. Woodbury, Major Donaldson, & a number of other distinguished gentlemen were among the suite.

SUNDAY, JUNE 23

---Attended class prayer meeting in the morning, Sabbath School, and in the forenoon, heard Rev. Mr. Pattison preach. This afternoon, heard Rev. Mr. Clark (Episcopal,) from Romans III, 20. "Therefore, by the deeds of the law there shall no

DIARY NOTES

1. Kimbell Easterbrook eludes definite identification. He was probably related to Isaiah Whiton, q. v., since the latter named three of his children either Kimball or Easterbrook. The Hingham published records, however, do not mention him although there were many mariners in an Easterbrook family that lived there. — History of Hingham, III, 304.
2. Edward Abiel Stevens, D.D., (1814-1886), a native of Georgia, graduated from Brown in 1833. He completed his studies for the ministry at Newton in 1836 and the next year sailed for Burma as a Baptist missionary, spending the rest of his life, except for furloughs in America, in the Orient. Much of his time was devoted to writing and translating, one of his accomplishments in the latter field being the completion of a Burmese dictionary started by Adoniram Judson. — Burrage: Hymn Writers, 594; Pierce, 45; Brown, 146, 1149; Cathcart, 1103.
3. "Monkeytown was the area around Knightsville in Cranston, R. I." — Rhode Island Historical Society.

flesh be justified in his sight." Was somewhat surprised at his manner of following out in his sermon the same train of thought which the passage suggested to my mind on his first reading it. This evening, have been considerably affected by a contemplation of the state of religion in college. My past time here seems to present but one extended field staggering under a harvest for repentance. What a different exhibition of my character must the Great Book of Accounts present from this record of myself.

TUESDAY, JUNE 25

This noon had the satisfaction of taking from the Post Office a long-expected letter from my mother. Oh! that I could see her. The Lord spare her life and mine that I may bring forth some of the fruits of filial gratitude and love. Received a long and exceedingly interesting letter from my dear friend and brother, Capt. Kimbell Easterbrook;—2 sheets filled out closely, and the first written crosswise with red ink in like manner. Partly written at N. Orleans, partly at sea, and a few lines in Liverpool. He is truly an example in piety, and his letters always breathe the spirit which characterized the blessed Lord our Savior. Oh! that there were many sea-captains and marines in every rank who possessed the like spirit! How changed would be the aspect of our ports; in fact, how changed would soon be the character of the world! These ingenuous, ardent people are not drones in any cause in which they enlist. May I stand ready to exert whatever influence I may ever gain for this degraded, neglected class of the community.

SUNDAY, JUNE 30

Attended our usual prayer meeting, this morning; and directly after the commons, set out with Br. Edward A. Stevens, of the Senior Class, for Knightsville, (more commonly known as Monkey Town,) five miles west of the College. It was truly enough to make a pious heart ache, to perceive the moral desolation which marks the country around. We perceived men at their usual avocations, apparently without any inclination to conceal themselves from the stranger's observation. There was one case in particular on our way there. In a small field (sic), lying directly on the side of the road, were three men; one engaged in sowing; another in harrowing; and another in directing the horse. Just as we were passing by, the man who was sowing, came [sic] to the road side, and replenished his stock of seed. Br. Stevens began to address him, and asked him if he was aware of the impropriety of devoting the Sabbath Day to such a purpose. He replied, by asking, How do you know that this is the Sabbath day? After a little parley, Br. Stevens urged the propriety and necessity of devoting a seventh part of our time to the service of GOD. The question was asked, how can you expect the blessing of GOD upon your labors, when you thus recklessly disregard his commands? "I have put in my seed many a season on Sunday, and the crops have always been good." Then the following passage was left

DIARY NOTES

1. Jeremiah W. Olney (1797-1851) was a physician who lived in Cranston, R. I.
~~--- Same.~~

with him for consideration: — "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." Arrived at about 9 o'clock; after a while, about 40 scholars became arranged into some 7 or 8 classes. I took the largest class of boys, and had quite a good time in unfolding the Gospel plan to them according to my poor ability. ---Dined at Dr. Olney's. 1
Returned in season to attend meeting in the afternoon, and in our return, were again pained by meeting a man digging up the sods and filling a cart with them; and this on the very common beside the road. We stopped, and endeavored to talk faithfully to him. He brought up respecting the precise day, the very same argument that the other man did. He made use of much invective; and appeared to be a self-confident ignoramus. He was quite abusive. The other man rather appeared as though under the influence of a condemning conscience. I expect that I shall take the superintendence of this school next term. Nothing, I trust, but a desire to promote religious interest in such a heathenish section could induce me to take such a work upon me. ---Heard Rev. H. Jackson of Charlestown at Rev. Mr. Church's. ---Attended Bible Class, & spent the evening in reading Greek Testament.

THURSDAY, JULY 4

---awakened by cannonading and bell-ringing, the causes of a great tumult. Have been down town to the Post Office, and find the city fast filling up with all kinds of characters. A ludicrous arch was last night, between 10 and 11 o'clock constructed over the bridge, and yet remains there. All is confusion; and, as I sit down to write here in my room, the sound of the violin is wafted here on the gentle breezes of a glorious morning, through my open window. It is melancholy to think of the gambling, drunkenness, prostitution, and the various species of sin which will be carried on today. How many, who will pretend to celebrate the anniversary of our independence [sic] this day, in an orderly and proper manner, will make it but the occasion for the excitement of party feeling and animosity, instead of calling forth into exercise that state of feeling, without which we must despair of the perpetuity of our liberty, and of the blessings of Union and prosperity. I have experienced enough of 4th of July dissipation to know that it is empty and unsatisfying; and have, therefore, resolved to spend this day pretty much alone in my room, reading the Good Book, and in endeavoring to promote piety in my heart. How much necessity for such exertion is there, on the part of the pious portion of this college, to counteract the additional levity, and licentiousness of the rest. ---Have endeavored to carry the above resolution into effect ---I feel that I have escaped great dissipation of mind, and have been preserved from very material detriment. Moreover, I know ---that I have conducted [myself] much more in accordance with my profession, than I should, to have appeared as though my soul could be filled by the parade, and by contact with a promiscuous rabble.

1. Stephen Gano (1762-1828) came of French stock — the surname was originally Gerneaux. His father, a Baptist clergyman, was a chaplain in the American Revolution and he himself was commissioned a surgeon in that war at the amazingly early age of nineteen. After the war Stephen Gano practiced medicine in Tappan, N. Y., for five years; then in 1786, he entered the ministry. In 1792 he became minister of the First Baptist Church, Providence, and continued there to the end of his life. For 34 years he was a trustee of Brown. James Tallmadge, who knew him intimately, wrote: "His personal appearance was prepossessing, his voice manly, his articulation distinct and his diction clear and impressive.---He had a high standing both as a man and as a minister." — Cathcart, 434-5; Brown, 7, 1129.

2. Joshua Mason Macomber, M. D., (1811-1881) of New Salem, Mass., was a member of the "Conscientious" Class at Brown (1835), all but three of whose members declined their degrees "because the competitive system of Commencement parts impressed them as appealing to 'the unworthy passions of the heart'; all were finally awarded degrees — some, at the request of friends, after they had graduated from this world." Macomber himself waited until 1862 for his degree. Meantime, he taught for a number of years and in 1854 received his medical doctorate from Columbia, after which he served for six years on the faculty of Pennsylvania Medical College. — Catalogue of Brown University, 1833-4, 7; Brown, 149; W. G. Bronson: History of Brown University, 235.

SUNDAY, JULY 7

Met with a few of my brethren, as usual, to spend an hour this morning in supplication---Attended my class in Sabbath school, and heard Rev. Mr. Waterman preach with a considerable degree of his accustomed energy, in the forenoon, on the subject of the trials, which GOD presents to men, for the purpose of developing their characters. In the afternoon, heard Rev. Mr. Phillips preach on the character and attributes of GOD. Partook of the communion elements with the church of which Mr. Phillips is pastor.---Attended Dr. Wayland's Bible Class, and, owing to one or two circumstances, have not enjoyed this Sabbath so much as I have some of late.

SABBATH, JULY 14

Attended our usual prayer meeting this morning, which proved quite refreshing to my soul. Oh! that the Lord would revive his work in this college. Religion is at a very low ebb, while corruption rears its head, unrebuked to too great extent by those who profess to be soldiers of the cross. Two young men have been expelled from college within a day or two on account of gross misdemeanors. I lament to say that one of these was a classmate of mine. The other, a senior, a young man who has been throughout his college course remarkable for his regularity in all his college duties, and who, in about a fortnight, would have closed his college course with distinction; and whose commencement exercise had been anticipated as one which would reflect much credit on his class. Moreover, the distinction of having been elected as member of the ~~Q~~ B K society was his, also. The very afternoon previous to the morning of his expulsion, I happened to be in the room--- and heard him make some very severe remarks respecting the religious, sectarian character of the college.

Heard Rev. Prof. Elton preach this morning.---An eloquent discourse, in which a touching tribute was paid to the memory of the late Dr. Gano. This afternoon heard Rev. Mr. Waterman 1
preach a faithful sermon from "The Sabbath was made for man." Dr. Wayland's bible exercise was unusually interesting and solemn this evening.

TUESDAY, JULY 16

Have since the commencement of this term, learned to manage myself in deep water; and this morning have had occasion to exercise my ability in saving the life of Mr. Macomber, of 2
the Sophomore Class, who, having been carried from his footing by the tide, into deep water, and, unacquainted with swimming, had lost his self-possession, and was entirely unable to manage himself. I feel thankful that I did not lose my own self-possession, while he endeavored to grasp me, but was quite unconscious for the time that I was in danger.

Vacation, commencing August and closing Sep. 6. Went home in a fine coach of the Tremont line, in company with 9 other students. Passed my time in Boston, Malden, Hingham, Water-

1. Albert Nicholas Arnold, D.D., (1814-1883) was "one of the most accomplished scholars in the [Baptist] denomination." After serving as pastor at Newburyport he was a missionary to Greece for ten years. The ship on which he sailed was the brig Patapsco, with whose captain, Sylvester Bearse, g. v., Scott was on friendly terms. Arnold's later life was largely spent in writing and teaching, at Newton; Hamilton Theological Institution; and the Theological Institution, Chicago. — Brown, 153; Pierce, 53; Cathcart, 41-2; Msny. Jubilee, 237.
2. Conant Sawyer, D.D., (b. 1805) was pastor of the Baptist church at Albion, N.Y., in 1880, having previously served other churches in the same state and in Massachusetts. — Cathcart, 1031.
3. Baron Stow, D.D., (1807-1869) was a prolific writer, having embarked on a literary career while an undergraduate at Columbian College. Stow's pastorates of Baptist churches in Portsmouth, N.H. and Boston marked him as an eloquent preacher and a sympathetic pastor who "threw his soul into the cause of foreign missions." — Cathcart, 1115-6; Brown, 4, 9, 1143.
4. Bartholomew T. Welch (or Welsh), D.D., (b. 1794) was a Baptist minister at Albany from 1827 to 1848, where "his marvellous pulpit-power became known and commanded universal recognition." Towards the close of his life he asked to be counted again a member of the Albany church, so that "he might die in the loving arms of his old people." — Cathcart, 1226; Albany Public Library.
5. John Newton Brown, D.D. (1803-1868) "had poor health most of his life but it was the only poor thing about him." His warm and affectionate disposition endeared him to multitudes. He was a graduate of Hamilton and served as assistant to Stephen Gano, g. v., early in his ministerial life. The First Baptist Church, Malden, was under Brown's care from 1826 to 1829 and it was no doubt during this time that Scott first knew him. On leaving Malden, Brown went to Exeter, N.Y., where he served as a preacher for the next nine years and after that as a teacher at the New Hampton Literary and Theological Institution. The NEW HAMPSHIRE CONFESSION OF FAITH, designed to preserve the orthodoxy of the earlier creeds while softening the terms in which they were expressed, was his work. In 1845 Brown left New England for Virginia, where he preached at Lexington until his health became too feeble for him to continue. Writing and editing, always his avocation, now became his major occupation. His great work was editing the Encyclopaedia of Religious Knowledge which, like the mild Brown himself, was gently Calvinistic. — Christian Review, VII, 15; Burrage: Hymn Writers, 298-300; Cathcart, 146, 268, 835.
6. Jotham Lincoln (1815-1868), A. B. Brown 1836, practiced law at Hingham for a time and then went to Spring Valley, Colo., as a rancher. — Brown, 150.
7. King Philip (d. 1676), Indian leader in "King Philip's War", was killed in combat. "The result of the war was the practical extermination of tribal Indian life in southern New England and the disappearance of the fur trade. The colonists now had the way clear for settlement." — Columbia, 1384.
8. Stillman L. Lothrop (1811-1859) attended Brown with the class of 1836 but did not graduate. He studied at Newton but because of failing health was obliged to abandon his course when he was within a few months of its completion. Lothrop was born in Boston and died at St. Croix, West Indies. — Brown, 150; Pierce, 47.
9. Henry Clay (1777-1852), American statesman, was the son of a Baptist minister. At the time Scott first mentioned him Clay was a U. S. senator.

town, and S. Reading. Wrote for a half an hour's reading from a text; also, an oration, which the class appointed me to deliver in celebrating our entrance upon the sophomore year, (Mr. Albert N. Arnold is to deliver the poem.) Became acquainted with Rev. Conant Sawyer, the new Baptist minister at Malden; spoke for him in the pulpit twice; and heard him preach two or three times; attended my old chum's (Rev. L. Walker, Jr.'s) wedding, and stood up with him; heard Rev. Baron Stow preach twice; also Rev. Mr. Welsh, of Albany---subject, Heaven; and it seemed like heaven to listen to such a sermon. Saw my old pastor, Rev. Mr. Brown, a number of times, whom I shall never forget. Have met with kindness and good wishes from my friends; little solid assistance; tho' some which I esteem of great value. After a very pleasant visit to the north, set out Saturday morning, Sept. 1st in a vehicle with my grandfather and cousin, and in the evening reached Rehoboth at the residence of some Quaker friends, whom he has for some years past, paid annual visits. Attended commencement, and celebration of societies. Went over to Bristol with Jotham Lincoln Esq. and his son, my classmate, J. Lincoln, Jr., and visited Mount Hope, the residence of King Philip, saw his lounging place, in the solid rock, and his spring, Fall River, across the Bay, &c.

Have settled down in No. 26, Hope College with Mr. Stillman Lothrop for a chum.

SATURDAY, SEP. 7

Delivered my oration before the class.

MONDAY, SEP. 9

Have commenced recitations once more; recite in Horace, the Medea of Euripides; and a horrible continuation of Young's Algebra. Find myself very pleasantly situated, with the exception of my last term bill remaining unpaid.

SATURDAY, NOV. 16

During the term thus far past, I have neglected to keep my journal; nothing very remarkable has occurred, but I have seen the Hon. Henry Clay, as he passed through this town, on his way to Boston, remaining here over Sabbath. He came up to the college. Having completed Algebra, we have studied Trigonometry, plane & spherical, and are now in Application of Algebra to Geometry.

I concluded my Sunday School in Knightsville---after having been out there some half a dozen Sabbaths, until on account of the irregularity of the weather it was thought best that it should be closed for the season. Have walked to & from Barrington (16 miles) in one afternoon. Expect to teach school in that town this winter. A week from last Sabbath noon rather a disagreeable circumstance occurred between a young southerner and myself, which I hope to forget, and should not have memorialized here.--- Evening. Have attended meet-

1. Unfortunately it has not been possible to locate the issues of this periodical containing the original article and Scott's reply.
2. Henry Smith, who graduated from Brown in 1836, became a Baptist clergyman. — Brown, 151.
3. John R. McDowall (1801-1836) was born in Canada. He was ordained a Presbyterian minister in 1832 and thereafter devoted most of his time and energy to social welfare work under the auspices of the American Tract Society. — New York Public Library.
4. John Blain (1795-1879), a leader of the temperance movement and a man of great spiritual might, began preaching in 1819. He conducted evangelical services in about a thousand places in New York, Connecticut, Rhode Island and Massachusetts. At the time Scott heard him Blain was pastor of the First Baptist Church at Pawtucket, a post he held for less than a year. From his own purse, Blain was a liberal supporter of foreign and domestic missions. — Cathcart, 105; Deborah Cook Sayles Library, Pawtucket, R. I.
5. An account of the town in 1846 says: "Hingham lies twelve miles southeast from Boston, by water. An elegant steam-packet plies between Boston and Hingham, for nine months of the year, making three daily trips in the summer months. The passage among the islands between Boston and Hingham, is truly delightful." — Hayward, 174-5.

ing of our class this evening for prayer & religious conversation. Have finished an article for "The Philanthropist" a religious paper in town — subject "Fortune-Telling," having reference to an article published this week giving an account of a visit made by myself in company with Br. Carleton, and Br. Henry Smith, my classmates to the residence of a professed fortune-teller in Cranston, about 2 miles from town. 1 2

I have been quite pleasantly situated this term as to room, chum, &c., but have to lament the continual absence of practical piety.---

SUNDAY, NOV. 17

Attended at Grace Church, this morning, and heard Rev. Mr. Clark deliver a lecture the last one of a course on the subject of Confirmation. This afternoon, heard Rev. Prof. Knowles preach an excellent sermon on the duty of Public Worship. This evening, Rev. J. R. McDowall, of New York---I felt quite gratified that I might see the face and hear the voice of a servant of GOD, and Philanthropist so distinguished for his zeal and exertions in the cause of moral reform and human happiness. Have read considerable in the good book, and had some pious longings; but yet have to lament a criminal coldness of heart--- 3

WEDNESDAY, NOV. 20

Yesterday, heard John Whipple, Esq. of this city commence a most able argument on a very important case, which he concluded today — making out 8 hours. Heard Hon. Daniel Webster reply in a speech of 6 hours.

Mr. Webster has lost his case — the case in which a considerable portion of the territory of Pawtucket was involved.

SUNDAY, NOV. 24

This morning, walked over to Pawtucket---where I heard the Rev. Mr. Blain preach---This afternoon, heard Rev. Mr. Waterman, preach on Habit. Evening, attended the Dr's. Bible Class.---Last evening, was peculiarly solemn and happy in the faith that GOD is again about to visit his people in this country; I have heard of revivals in three or four different directions.--- 4

MONDAY, NOV. 25

This noon, the school-committee called upon me, and I formed an engagement to take the school of the North in Barrington, R. I. for the space of three months. Terms — 15 dollars & board round per month. Preparing to go to Boston, tomorrow.

TUESDAY, NOV. 26

This morning, took the stage for Boston, where I arrived at about noon. Having understood that my friend, Capt. K. Easterbrook was in Hingham, took the steam-boat, and arrived 5

DIARY NOTES

1. Kimbell Easterbrook was listed in the Buffalo city directories for 1835 and 1836 as a clerk with Sears, Ruden & Co., forwarders and commission merchants, who had a dock near Main Street. Later directories, however, do not list his name. — Buffalo Public Library.

in that place about dusk. Ascertained, much to my disappointment, that Capt. [Easterbrook] has emigrated to the vicinity of Buffalo, N. Y.; found my good friend Miss Polly James, quite low with a fever; — the Lord restore her to health — her loss would be greatly felt by the Hingham church, and by many individuals, not the least, by myself, who have often been witness to the kindness of her heart, and her ardent piety. ---Visited at a number of places; was received by my friends with their accustomed warmth of kindness, and feel much gratified that I can even make so short a visit, being under the necessity of returning to the city early tomorrow morning. 1

WEDNESDAY, NOV. 27

Returned to---Boston, have passed the day quite pleasantly in visiting my relatives and friends, who appear to exercise even more than their wonted kindness.

THURSDAY, NOV. 28

Thanksgiving. Have spent this old-fashioned festival pretty much with my friend, Mr. Geo. J. Carleton, at his mother's house; agreeably to an arrangement made two or three weeks since. Oh! it is a luxury to build even air castles in the dreaminess of a college; but this was all reality. We had talked considerable about the pleasure of spending that festival in that respected and beloved family, and we found the realization of that, which we anticipated but with uncertainty, fully equal to the anticipation. This annual gathering of families and friends seems to exercise a uniting, a hal-
lowing influence on the community. Heard Rev. Mr. Malcom preach---

FRIDAY, NOV. 29

This morning, found myself in Malden, in the company of my dear mother and friends — the shortest, but most loving visit, I have ever made her since I left my home for Hingham. The Lord bless her and them. I shall probably not see them again within nearly 5 months. Left Malden at between 4 and 5, P. M. to fulfil an engagement in Boston---

SATURDAY, NOV. 30

Weather exceedingly stormy. Have been running around all this forenoon to find a stage for Providence; I having received the slip from the Tremont stage, — that, not going on account of the weather. Three or four other stages have gone, but my knowledge of my disappointment was not sufficiently early to enable me to avail myself of them. Thus, must I disappoint the good people of Barrington, by a day's detention, and make a bad beginning. At any rate, I shall not go tomorrow, for two reasons: 1st. Example; 2nd, the company, which would probably occupy the coach on a Sabbath.

SABBATH, DEC. 1

Have passed this day very pleasantly, having in company with my friend Carleton attended Mr. Malcom's meeting, this

1. 1. William Hague, D.D. (1808-1887) was "justly regarded as one of the ablest and most scholarly ministers of his denomination". For exactly 50 years he was a trustee of Brown; he served two shorter terms as a trustee of Newton. Dr. Hague served several churches; at the time Scott first mentioned him he was minister of the First Baptist Church, Boston. Previously he had served in Utica, N. Y., and at Federal Street Church, Boston; later he was to serve two more Boston Baptist churches (Charles Street and Shawmut Avenue) as well as others in Wollaston and Jamaica Plain, Mass., Providence, Chicago, New York City, Albany, and in Orange and Newark, N. J. He taught at Georgetown College, and at the Baptist Union Theological Seminary in Chicago. Hague also found time to do much writing for the religious press. Many of his contributions were printed under the pseudonym Herbert. He also wrote half a dozen books, the one most relevant to Scott's life and interests being REVIEW OF DRS. FULLER AND WAYLAND ON SLAVERY. — Cathcart, 485; Burrage: Hymn Writers, 325-8; Brown, 9, 1144; Pierce, 4, 35-6; Hayward, 134.
2. Alfred Drown (1797-1890), a farmer at Drownville, R. I. He and his wife, Frances Humphrey, had eight children, most of whom must have been in the home when Scott boarded there. "By his industry and prudence" Drown accumulated "a handsome property"; he and his wife enjoyed the respect and honor of their associates. "Their long and useful lives illustrated --- temperate and godly living." — Barrington (R. I.) Public Library.
3. Joseph Rawson, (b. 1768), became rector of the academy at Bristol, R.I., after graduating from Brown. He also served as cashier of a bank there, leaving only because the local Episcopal minister offered to fill the position for a hundred dollars a year less than Rawson was receiving and accordingly was hired. "It was quite a ministerial move for the bread and fishes," a local historian observed. Later Rawson moved to Barrington, where he was a justice of the peace and eventually chief justice of the Court of Common Pleas for Bristol County. — Bicknell: History of Barrington, R. I., 597.
4. Peter Parley, the creation of S. G. Goodrich, q. v., appeared from 1826 onwards as the narrator of sugar-coated instructive tales for children. See diary and note for May 21, 1852, when Scott called on Goodrich in England.
5. Robert Hall (1764-1831), a native of Leicester, England, was reputed to be "the greatest preacher that ever used the English tongue." His works, in six volumes, were so popular that by 1853 they had gone through eleven editions. — Cathcart, 488-90.
6. Allin Bicknell (1787-1870) was a deacon of the Congregational Church at Barrington, R. I. He was a farmer by occupation, captain of the Barrington Infantry and lieutenant-colonel of the Bristol County Regiment and also held several town and state offices. — Barrington Public Library.
7. Stillman L. Lothrop, q. v.

forenoon and afternoon, and at Mr. Hague's this evening.

MONDAY, DEC. 2

Rode today from Boston to Providence, where I arrived about noon; this afternoon, rode to Barrington, and commenced boarding with Mr. Alfred Drown.

TUESDAY, DEC. 3

Commenced school-teaching for the first time in the North School House in Barrington. Forty scholars have entered today. May I make the most of the circumstances in which I may be placed for exerting a good influence.

WEDNESDAY, DEC. 4

Have received a visit from Judge Rawson, one of the citizens of my district, and an old graduate of Brown University. He appears to be a man of extensive information, and considerable classical enthusiasm — at any rate, a real Peter Parley, both in appearance and in fact. He presented me with a number of literary curiosities, among which were the two following; — "Domine, dominae domine sunt?" My Lord are the ladies at home? "Malo malo malo quam vivere malo." I had rather live upon an apple upon a mast than with a bad man.

SUNDAY, DEC. 8

Have had my heart pained today, in view of the desolation of Zion in this town. There is a congregational church here consisting of more than a hundred members; but both church and people are much divided on the subject of some funds, (always curses to religious bodies) — among the consequences of which, are the extinction of all pious feelings, bitter enmity and strife among brethren, and destitution of the preached word. The people are well able to support a preacher, and are aware of their ability, but the funds — There has been one exercise at the meeting house today; the Deacon read a tract of Robert Hall's on Hearing the Word — rather inappropriate, but nevertheless, an excellent tract. I have spent pretty much all of this day at Dea. Bicknell's, who is a very intelligent old gentleman. Commenced Spencer's Life by Dr. Raffles, for the fourth time, and have thought much about home, the sanctuary privileges I have been wont to enjoy.

TUESDAY, DEC. 10

Left Mr. Drown's to board with Dea. Bicknell.

SUNDAY, DEC. 15

Ditto as last Sabbath. Finished Spencer's Life for the 4th time, and feel my heart more warmed than ever before by the perusal. Yesterday, went to Providence, and learned, much to my sorrow, from my chum, that he shall continue in college no longer. He has been very kind to me, and I shall long remember him with grateful affection.

WEDNESDAY, DEC. 18

Left Dea. Bicknell's to take my turn at Mr. Richmond's.

DIARY NOTES

1. Thomas Willet (c1611-1674) came to Plymouth Colony before 1633 and lived there, as a ship-owner and trader, until 1660. When the government of New York was formally proclaimed in 1665 he became mayor but returned to Plymouth Colony in time to escape safely when the Dutch captured it in 1673. He did, however, lose his real estate in New York. He and his wife, Mary Brown, are buried on her father's land near the head of Bullock's Cove, East Providence, R. I. — NCAE, VIII, 38.

2. Ezra Stiles (1727-1795), who graduated from Yale at the age of nineteen, became its president in 1778. He was, at various times of his life, a minister, an educator, a lawyer and a writer. His studies, which continued throughout his life, covered a wide range: theology, law, European and Oriental languages, science, philosophy, literature and astronomy. During his 22 years as a minister he held pastorates at Newport, R. I., and Portsmouth, N. H. — Columbia, 1689.

3. Hezekiah Willett (1653-1675), "a young man of unusual promise", was killed by Indians during King Philip's War. Willett's marriage to Andia Brown of Swansea took place a scant six months before his death. — Barrington Public Library.

4. Luke 24:32.

5. Psalm 122:1. In neither of these quotations did Scott follow the exact words of the King James Bible, the version that Protestants used almost exclusively in his day.

have spent my time very pleasantly in the Dea.'s family, and, in addition to reading Spencer's life besides my other duties, which occupy more than six hours each day, have written a "poetical epistle" of an hundred lines, to my friend Carleton.

SATURDAY, DEC. 21

Walked to Providence, and back again to Barrington. On my way, fell in with an old gentleman, of the same destination, whom I found to be a very interesting companion. He was over 70 years of age and familiar with the history of this region. When we were approaching a little house in the South West part of Seeconk, I observed to him that I had been examining some ancient records a few evenings before, with an old gentleman, and that that spot was pointed out to as the one over which stood the residence of Capt. Thomas Willet, one of the most distinguished of our forefathers. "What," said he, "the first mayor of New York?" "Yes" I replied. "Well," returned he, turning about, and pointing over some pastures, "do you see those white stones yonder?" On my assent, he continued, -- "There he lies." It seems that Capt. Willet is not altogether forgotten, for Ezra Styles, D.D. paid his grave a visit, and was at considerable trouble to decypher the antique inscription without removing the sacred moss. The old gentleman pointed towards another pasture, and observed that in that lot, a son of Capt. Willet's was killed by the Indians. This country is exceedingly pleasant, and hallowed by many of its associations as a part of the Plymouth Colony. He spoke to me of the early history of our country, of its prospects, &c. Afterwards, our conversation took a religious turn, and I found my companion's conversation such as to remind me of that memorable remark: -- "Did not our hearts burn within us, as he talked with us by the way, and while he opened to us the scriptures?"

SUNDAY, DEC. 22

It being rainy that portion of this holy day which is usually devoted to the reading meeting here, I concluded that there would be none, and for the reason of the weather did not go to Warren as was my intention.---I heard the Bells at Warren, and the sanctuary, of which I am deprived, arose in my mind with all its delightful associations. I could form some conceptions of the Psalmist's feelings when he poured out his soul in the language, "I was glad when they said unto me, let us go up to the house of the Lord, "---There is a charm connected with the house of GOD in my mind. It is a place, in which so much of the peculiar influence of the Holy Spirit is felt, -- where the people of GOD renew their strength, that they may go forward in successful warfare with the world, the flesh, and the devil, -- that it cannot be otherwise. My dear mother and other friends have received hearty visits today in my thoughts and feelings. Oh! that my thoughts might be more set upon GOD and Heaven! They have been so sometimes amid the toil and perplexity of my school, and never have I

had more ardent longings for that work towards [which] I look than since I have been in Barrington. The burden of my desire now is, that I may be a fervent, faithful and fearless preacher of the unsearchable riches of Christ, and that the time when that may be the case may come quickly.

SUNDAY, DEC. 29

Have today visited Warren, to attend the meeting of the Baptist society under the pastoral care of Rev. Mr. Welsh, a man of GOD, who sustains the best reputation of any minister in this region. Heard Mr. [Welsh] preach---I was reminded by his sermon of a remark which I read in the Life of Spencer---that he was fond of availing himself of the festivals of the Church, that he might produce an impression of seizing upon the prevalent train of reflections, &c. Dined with Br. [Welsh]; the religious aspect of things at Warren now is very interesting; the hearts of Christians appear to be relenting in view of their past waywardness, coldness, and inactivity, while some new-born souls are singing the song of redeeming love. Thus has an accumulation of labor fallen upon Br. [Welsh] to which his health is hardly adequate. At noon, he appeared to be laboring under a severe pain in the head. He remarked it to me, when Mrs. Welsh observed, that, when she saw a brother returning with him, she had hoped that he was about to receive assistance. Mr. [Welsh] then asked me whether I had ever taken licence; to which I replied that I had never received licence, although my church had as a body, and individuals in it, frequently, told me to feel at liberty to speak from the pulpit whenever my judgment should deem it proper; but yet I should not feel justified in availing myself very extensively of that verbal permission. On his informing me that he should feel my assistance quite a relief, especially, in view of the exertions he would be under the necessity of making in the evening, I consented to speak for him in the afternoon, wh[ic]h I did from Heb. II. 3. "How shall we escape, [if we neglect so great salvation?]" Was obliged to return to Barrington, immediately after service, that I might fulfill an engagement to speak this evening in my school house --- which I did, to quite a collection of young people, who might, at least, have been worse employed had there been no meeting. These meetings I think I shall continue. This day has been quite a pleasant one to me, but I have been in a continual, powerful excitement; insomuch that I have been totally deprived of my appetite, 'till just before I retired, when I took a bowl of milk with considerable relish. But preaching the everlasting Gospel --- Oh! there is something sublime in the idea, but I always feel that the great comfort of the work is lost both to myself and my auditors by my confinement to my notes. Oh! if there is one thing with respect to my preparation for proclaiming the gospel, (I mean as far as communication is concerned) for which I especially long, it is that I may acquire that power and confidence, that will enable me, from those feelings prompted by the H[oly] Spirit's influence, to express my ideas before an audience in language

flowing from my soul.

TUESDAY, DEC. 31

Have today laid down to my school some specific rules for the regulation of their conduct in a speech (extemporaneous) of about a quarter of an hour. I intend to take the hint furnished by the presentation of a couple of rods for enforcing regulations. My remarks, and their enforcement by the ferule in a number of cases today have produced an excellent effect.

WEDNESDAY, JAN. 1

This afternoon, in virtue of this being "New Year's Day," and more especially as the Rev. Mr. Williams, of Providence was to preach in town, released my school. Heard the Rev. Mr. Williams preach.---

SUNDAY, JAN. 5

I yesterday, went over to Warren, in order to get my hair cut, and visited the Rev. Mr. Welsh. The work of the Lord seems to be going on gloriously; in anticipation of a day of unusual labor, Mr. Welsh requested that I would speak for him this morning; to which, having consented, I concluded to spend the night with him, and to attend the covenant meeting to be holden in the evening. I do not recollect having ever attended a more solemn meeting than this. Every heart seemed to be melted down. Dea. C., in opening the meeting, could not repress his feelings, and many of the seventy, who expressed their feelings and fellowship with their brethren, were alike unsuccessful in their efforts. Backsliders are reclaimed, and a general contrition in view of past coldness and negligence seems to pervade the church. One broken hearted sinner laboring under conviction begged the prayers of GOD's people; when all the church kneeled down, and united in a fervent address to the throne of grace in his behalf. He found comfort last night, in bowing down with his wife, a new-born soul, to implore the mercy of GOD. He today appears very calm. This noon, notwithstanding the excessive cold, snow, and ice, a lady had strength sufficient to go forward and own her Lord by baptism. To this lady, together with another, an excommunicated member, the right hand of fellowship was this afternoon extended---Mr. Welsh preached---an excellent sermon. Partook of the Lord's Supper;--- a most solemn season. Having returned from Warren, attended a meeting in my school-house, at which, Rev. Mr. Williams preached---This Sabbath has been to me one of the most pleasant since I have entered college.---

SUNDAY, JAN. 12

Have spent this day in Barrington. Have heard Rev. Mr. Williams, a truly excentric [sic] preacher, preach thrice. I cannot approve of his course throughout; such for instance, as turning the eyes of an audience upon an individual by an address made to him personally; which he did to me by a series of exclamations not to be mistaken in their intention. Not so pleasant a day---

DIARY NOTES

1. Thomas Perkins Shepard, M.D., (1817-1877) was a manufacturer of chemicals at Providence. He became a trustee of Brown, from which he graduated in 1836, and served for 26 years. His medical degree was earned at Harvard. — Brown, 9, 57, 151.

2. Bradley Miner (1808-1854) studied at Hamilton and Newton prior to his ordination in 1830. He was pastor of Baptist churches, successively, in Fall River, Pawtucket, Woonsocket, Neponset, Pittsfield and Providence. Miner, a man of ardent temperament, was thoroughly consecrated to his work. — Cathcart, 797-8.

SATURDAY, JAN. 18

Set out this morning for Providence, and having stopped an hour or two in the house of Mr. R. where two of my scholars lie quite sick, arrived at the commencement of the afternoon, and found most of my friends returned to the college. Felt quite an exhilaration [sic] of spirit in once more meeting them, and was gratified in the assurance of their pleasure in meeting me. Was informed of my election this morning as Pres[ident] of a Deb[ate] Soc[iet]y in my class. Have made arrangements to receive my classmate, Thos. Perkins Shepard, of Salem, Mass. as a chum — Lothrop having left college.---He is not pious, but generous and high-spirited, and prone to those excesses into which those qualities are apt to lead a youth of wealth. The Lord grant me grace that I may so exemplify religion in my conduct as to give him no occasion of stumbling, but rather exert a happy influence upon him.

1

SUNDAY, JAN. 19

Have passed a very pleasant day in Providence. This forenoon attended the 4th Baptist and heard Rev. Mr. Miner of Pawtuxet, preach---Heard Rev. Mr. Church preach this afternoon, and at 5 o'clock attended a meeting of the young men of his church; also, in the evening, a prayer meeting in his vestry, which was carried on with much spirit, and characterized by extensive solemnity. The Lord grant that the protracted meeting to be held this week in this church may be blessed.

2

MONDAY, JAN. 20

Returned through mud and mire in season to attend my school this morning. Rather a long walk for so muddy an one (8 miles.)

SATURDAY, FEB. 1

Have today walked to Providence to visit my friends in the college and city once more. It does really seem good to meet them after my confinement to my school, among those for whom I should not be likely to form any very strong attachment under their present circumstances of distraction and bitterness. I was not aware of the strength of the attachments which I have formed among my classmates, and others connected with the college, — in fact, for the college itself, until I had become thus separated from its society. The very buildings, as they appeared in my approach, seemed to excite in me quite a tender emotion.

This evening, enjoyed a blessed meeting with some of my classmates, in which a spirit seemed to pervade, which, if rendered permanent, will be made of GOD the cause of extensive good.

SABBATH, FEB. 2

This morning attended meeting at Rev. Mr. Waterman's and

DIARY NOTES

1. The composition was in stereotyped blank verse form, fifteen lines long, and apostrophized his Maker. Reproduced on page 156.
2. Psalm 73:25. The first of these questions, incidentally, was the title of the lines Scott had recently written in a young lady's album. See Diary, Feb. 3, 1834.
3. Probably Jethro Briggs who was elected a deacon of the First Church, Newport, R. I., in 1803, during the pastorate of Michael Eddy of Swanzev, Mass. — Cathcart, 842-3.
4. Shubael Peck Child (b. 1779) was born in Warren, R. I., and lived at Rehoboth for a fime, later returning to his birthplace. — Elias Child: Geneology of the Child, Childs and Childe Families, 693-4.
5. Prescilla [sic] Bradford Child, daughter of Col. Sylvester Child, married Capt. Shubel [sic] P. Child May 16, 1807. She probably died before 1843 because her husband's second marriage was recorded in that year. — Same: American Antiquarian Society.

heard a stranger preach---This afternoon, heard at the 2nd Baptist, Rev. Prof. Elton preach an excellent sermon on walking in accordance with the savior's example.---Attended Dr. Wayland's Bible Class this evening, which was uncommonly interesting. The excitement of meeting with friends and acquaintances today, has been somewhat pleasurable; but I have not enjoyed so much of that good spirit which should form our only sabbath joys; particularly, this afternoon, at the Lord's Table, my feelings were characterized by very criminal apathy.---The Lord grant that I may---be kept in contrition for my apathy.

MONDAY, FEB. 3

Returned a-foot to my school this morning, having made quite a pleasant visit, but disappointed in not having seen friend Carleton.

Scribbled---lines in an Album of a young lady in this town---

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SUNDAY, FEB. 9

Have attended meeting to-day, at the Rev. Mr. Welsh's in Warren, where I arrived just after the commencement of the forenoon service, in which Mr. Welsh preached an energetic and appropriate sermon---Dined with Br. Welsh; and yielded to his solicitation to speak for him in the afternoon. The religious interest of which I have spoken in preceding pages, is yet deepening and extending---I repaired to the meeting house with Br. Welsh. When he had arrived in the porch, Br. Welsh recognized and saluted an elderly looking gentleman, a stranger to me, whom he invited into the pulpit. We, accordingly, all three ascended, and when we had seated ourselves, I whispered to Br. Welsh that perhaps our brother had better preach. Now, throughout the noon, I had been in anguish, anticipating the afternoon service, as I should be under the necessity, of speaking in part extemporaneously. I therefore, was quite sincere in the request. However, Br. Welsh replied, "Either you must preach, or I must." The matter being thus settled, I spoke, but our friend engaged in the first prayer, which was quite fervent; but when I became the subject of it, as the speaker, his unfortunate glance at my notes as I had taken them from my pocket, troubled him, and he prayed that I might feel my dependence upon immediate influence, --- might not be guided by worldly wisdom, &c. Well, ---I spoke from---"Whom have I in Heaven but thee? and there is none upon earth that I desire beside thee." Felt assisted, and was helped through much beyond my expectations. The meeting having closed after the usual exercises, I was introduced to Br. Briggs of Swansey, as a member of Brown University, no recommendation to his mind, as the sequel will show. In passing down the aisle, I met with many encouraging words, and many a cordial shake of the hand; when I arrived at the pew of Capt. Shubael P. Child, I was introduced to Mrs. Child who expressed much affection, and informed me that her husband

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would wait at the door, and invite me home to take tea with them. Capt. Child appears to be a wealthy, intelligent, and pious man. I went home with them, and was truly delighted with his family. Was very kindly entertained, and received many flattering assurances of prospect of usefulness in the ministry, &c. Not vanity, I trust, but obvious reasons, lead me into this minuteness. Went to meeting, and heard Mr. Welsh preach an excellent sermon to youth---After this meeting the congregation tarried to spend an hour or more in conference. The meeting was going on very pleasantly, when our friend referred to, arose, and after some preliminaries by way of apology for occupying time, &c. spoke of the satisfaction with which he had listened to the sermon of the evening -- that was a gospel (extemporaneous) sermon; said he had come over this noon, on purpose to hear Mr. Welsh and finding that he was not to preach, said he supposed he was not so well prepared to enjoy the afternoon exercise, as he should otherwise have been, and was going on, when Br. Welsh, who has himself, received from the same man, more than one public thump, seeing what was coming, begged him to desist, so loudly that he was distinctly heard throughout the house. But he went on; he hoped he had hurt no one's feelings, but he, -- and said something about nothing more than what he might have read at home. Br. Welsh again begged him to cease; so, hoping he had hurt no one's feelings, he went on in an incoherent strain for about 15 minutes when he sat down. I had resolved to immediately arise, and engage in prayer, as the old gentleman probably was not aware of my presence, on account of my taking a seat in Capt. Child's pew; instead of the pulpit---After a verse or two had been sung, I arose, and engaged in prayer. But I tho't that I should not be able to conclude it; after praying for the Pastor---I continued, "Bless, also, thine aged servant, who has delivered his message to this people. Grant him discretion, humility, and every christian grace, that he may be indeed prepared to glorify thee; bless the exhortation which he has this evening given this congregation, and render him a lasting blessing to the people, over whom Thou, in thy providence, hast placed him". ---The meeting went on as usual, until the old gentleman closed by prayer. The commencement of that prayer was taken by more than one to be a recantation of his former remarks as far as they concerned me. Mr. Welsh had been more affected by the remarks than myself. When, agreeably to invitation, I had returned with Capt. Child and wife, to their house, Mrs. Child observed that she hoped my feelings had not been too much wounded by the remarks offered; that all the injury could alone rest upon him who made them; that it was one against a congregation. Capt. Child and the rest of the family joined warmly in the same assurances, and superadded abundant encouragement. I remarked, that I supposed he was only ejecting a little of his bitterness towards note-preaching, which he considered a modern innovation; but if he intended to accuse me of plagiarism, I could say before GOD, that my sermon was written with nothing before me for assistance, but my

mother's great Bible, with herself for a concordance. They assured me that they had not for a moment suspected such a thing---

MONDAY, FEB. 10

Returned to Barrington this morning, after having met with the kindest attention from my friends, and an assurance that I should ever find a home at Capt. Child's whenever I should be pleased to call on them.---I was reading the other evening about Jas. Brainerd Taylor. What a heavenly minded youth was he! I will not attempt to describe the rebuke which such records of piety compel me to cast upon myself.

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(see
over)

SUNDAY, FEB. 16

Spent this day very pleasantly in Warren, where I find many friends rendered yet more ardent by the occurrence of last Lord's day. That occurrence has been the main subject of conversation in Warren, during the past week. I hope that it is not in consonance with my wishes to be rendered thus notorious. Have heard Rev. Mr. Welsh preach most faithfully thrice, and after the evening service, attended the conference immediately succeeding. Have tarried principally at Capt. Child's. The Lord does indeed, seem to be in Warren.

SATURDAY, FEB. 22

Have to-day, much to my joy, concluded my school. The winter has been one of toil and anxiety; as far as the school has been concerned, the winter has gone off pleasantly; moreover, I have been blessed with most favorable weather, and have not lost a single day from ill health.---But the divided state of the people has placed me in rather peculiar and difficult circumstances; however, I have, for aught I know, passed through with the good will of the parents generally.

SUNDAY, FEB. 23

This morning, went down to Warren to attend meeting. Heard Rev. Mr. Welsh preach three excellent sermons, attended conference, &c.---Happy times does Warren now witness, for which the Lord's name be praised. Tarried over night at Capt. Child's.

MONDAY, FEB. 24

Have not been very well for a day or two; but this morning, returned from Warren to Barrington, laden with the kindness of my friends there, and with the assurance that I should within a week receive another bundle---Impressed --- with the goodness of GOD; in contrast with my own unworthiness, coldness, and ingratitude. At little after 9 o'clock, A. M. took the stage for Providence, where I arrived after a most tedious ride of 2½ hours, in which I suffered from stage-sickness, for the first time of my life. More than ever before could I feel the college to be my alma mater, as I returned once more to its kind care and protection.

DIARY NOTES

1. (Preceding Page.) James Brainard Taylor was a devout young man whose conversion took place about 1822 at a mission school in New York City taught by William Henry Byron. — Cathcart, 173.

1. (Opposite Page.) Lucy Lincoln, sister of Heman Lincoln, q. v., was Francis Wayland's first wife and the mother of two sons, Francis Wayland, Jr., who became dean of Yale Law School, and H. L. Wayland, who was a chaplain during the Civil War and afterwards president of Franklin College. Mrs. Wayland died April 3, 1834. — Guild, 31, 42; Cathcart, 1222-3; H. M. King, ed. : Historical Catalogue of---the First Baptist Church in Providence, R. I., 39.

Have learned much to my joy that a spirit of revival seems to pervade the college---

THURSDAY, FEB. 27

This day has been devoted by the churches of our country, in prayer for literary institutions. It has been a day long to be remembered in this college. At the prayer meeting, this morning, eleven new-born souls expressed their determination to walk no more after the course of this world, but to live for those higher joys revealed in the gospel. Oh! I could hardly contain myself when I saw one after another of my own classmates arising to testify of what the Lord had done for their souls. There is no improper excitement of the natural passions, but from the deliberate determination of their minds, they seem to come forth, resolved that, the Lord helping them, they will live to the glory of that Savior whom they have hitherto so criminally neglected.---

Dr. Wayland preached this afternoon---The Sophomore class, aside from the meetings mentioned, have had a prayer-meeting this noon, and another this evening from 6 to 7 o'clock. I have been led to search my heart---since I entered here, I see but one continued series of misconduct and unfaithfulness.---I hardly dare to make a resolution, but yet the idea of living as I have lived is perfectly abhorrent; Lord, help me to look away from myself, to thee. Then shall I see the past all cancelled, and shall receive assurance of thy strength to assist my future necessities.

SUNDAY, MAR. 2

---Attended a prayer-meeting early this morning, composed of members of my class, and at nine o'clock, attended another, composed of the classes generally. Have heard Rev. Mr. Pattison preach this forenoon and afternoon. The discourse of this afternoon was truly blessed; during its delivery, a fellow-student was given to feel an evidence of his adoption into the family of Christ. He is a young man who has heretofore been of rather a skeptical turn, but possesses a remarkably strong mind, and uncommon natural endowments.---Partook of the Lord's Supper, which I enjoyed unusually well.

This evening, have attended a prayer meeting in the chapel, which was marked by deep solemnity. Oh! that this day, which has been so pleasant to me may shed its influence over all the succeeding week.

MONDAY, MAR. 3

This afternoon, set out for Boston with friend Carleton, in a chaise, for the purpose of requesting the sister of Mrs. Wayland to come immediately to Providence, on account of Mrs. Wayland's dangerous illness. We had gone 12 miles towards Boston, when we met Mrs. H. in the stage. Accordingly we turned about. The going exceedingly bad; but as we had a

DIARY NOTES

1. Phebe Scott, daughter of James and Phebe (Newhall) Scott, was baptized July 17, 1796 and died unmarried Feb. 21, 1834. — Richardson, 21.

2. Moses Cheney (1776-1856) began to preach at the age of 30 and continued to do so for a full half-century. "Wherever he went, reformation followed him," and his circuit was wide, covering most of New England. He was originally a Baptist but "for the last twenty years of his life he was practically free from all sectarianism." — NCAB, VI, 288.

3. All that can be learned at this date about the d'Erfield affair is contained in Scott's diary entries for Nov. 16, 1833, Mar. 22, 1834 and May 31, 1835. He never committed to paper the half-promised explanation or, if he did, that paper has been lost. In an attempt to supply the missing facts from other sources the following institutions have been consulted: the office of the City Solicitor, Providence, the Rhode Island Historical Society, the Providence Public Library, the County Court House, the Sixth (R.I.) District Court and the New York Public Library. Individuals connected with these institutions have courteously tried to help solve the mystery but to no avail.

horse of unusual spirit we quickly darted forward. I felt somewhat disappointed, as I was anxious to be in Boston, if only for a few moments, on account of the recent death of my aunt, Miss Phebe Scott. But when I recollected the circumstances under which we were travelling, I could not but rejoice. 1

TUESDAY, MAR. 4

To-day my chum has been quite serious; and this evening has conversed quite freely on the subject of religion; we did not retire until about twelve o'clock, and slept not until about two.---He enlarged on the goodness of GOD, his own unworthiness, and the perfect justice with which GOD might cast him off forever. I began to suspect that the great work of renovation had been accomplished in his heart, and before we closed our conversation, he expressed with trembling, the same hope. Oh! such a night have I not passed these six years at least.---It was an occurrence for which I had hoped and prayed, and which I had anticipated with a degree of faith. The Lord is truly in this college. Upwards of twenty have expressed hopes in the pardoning mercy of their GOD---

SUNDAY, MAR. 9

After a week of the right hand of the Most High in this college, this day was opened in unwonted brightness, and unusual hopes. Was present at a prayer-meeting early this morning; and at another which commenced at nine o'clock, A.M.---Went with Br. G. J. Carleton to Olneyville, where I heard the Rev. Mr. Cheney preach---This afternoon, heard Br. Carleton preach---This evening attended a prayer-meeting in the chapel.--- 2

MONDAY, MAR. 31

Tomorrow closes the present term of study. We are to be examined; for which I am very poorly prepared; indeed, I am deficient in each of my studies; so that, if I get off, without being obliged to spend the vacation in study, I shall consider myself quite fortunate; fortunate, I say, for I think that my time can be more profitably employed than in delving in the same dry studies which render a college odious. This has been a broken term; I have not been in to study five weeks. -- But this term has been one long to be remembered in this college. Thirty young men have come out on the Lord's side ---Dr. Wayland has seemed like a man inspired; and all of the officers seem to have participated in the good work. College, which Satan might sometimes well boast of as his headquarters, has this term been indeed none other than the house of GOD---But yet, my mind cannot but dwell upon those who are yet out of the ark of safety---The Lord grant us a spirit of prayer for them---

HENRY D'ERFIELD --. Friday evening, March 22. Also, March 24th, 26th, 27th, 28th, 29th. Some future page or paper may explain this. 3

1. Adapted, no doubt, from a popular ditty of the day, Oh, No, We Never Mention Her, by Thomas Haynes Bayly, an English song-writer.

2. Michael Shepard (1786-1856), a Salem merchant, was a trustee of Newton for two terms aggregating thirteen years. He was twice married. His second wife, Harriet F. Clarke, bore him nine children before her death of "consumption" at the age of 46. The eldest of these children was Scott's friend, Thomas Perkins Shepard. — Pierce, 3; Vital Records of Salem, Massachusetts, IV, 302; VI, 219 II, 282.

3. Brown Emerson, D.D., (b. 1778) was located in Salem as early as 1806, the year of his marriage to Mary Hopkins. — Same, I, 278; III, 333.

4. Avery Briggs (1795-1883), a graduate of Brown with the class of 1816, held several Baptist pastorates. He was minister of the First Baptist Church at Marblehead for two years, September 1832 to September 1834. During that time a new meeting house was dedicated. Scott may have known Briggs at an earlier date than the diary suggests because this minister had previously occupied a pulpit in Malden, Mass., a town with which Scott had many associations. In addition to preaching Briggs also taught, first at Peirce Academy, q. v., and later at Waterville College. — Brown, 122: Mrs. Herman Martin, Marblehead, Mass.

5. The Peabody Museum of Salem is the present-day successor to the old-time East India Marine Society. That society was founded in 1799 by a group of shipmasters and was "so exclusive that only those who had sailed around Cape Horn or the Cape of Good Hope as masters or supercargoes" were eligible for membership.

The East India Marine Society had three purposes: to afford relief to disabled seamen and to the families of those who perished at sea; to promote a knowledge of navigation and trade to the East Indies; and "to form a Museum of natural and artificial curiosities." In 1824 the collection of the last had reached such proportions that the East India Marine Hall was constructed, serving as the home of the society and its belongings for the next 43 years. In 1867 the East India Marine Hall was sold to the trustees of the Peabody Academy of Science, and in 1943 it was rededicated. On the last occasion, Franklin D. Roosevelt wrote, "All who cherish the sagas of the old Salem sea captains and merchants will be thankful that this glorious memorial to the Golden Age of New England shipping is to be perpetuated."

Among the strange and wonderful things Scott must have viewed when he visited the Marine Hall in its heyday were such "curiosities pure and simple" as a model of a dog made of shells (the work of a six-year-old Nantucket girl), ship portraits and Polynesian artifacts. It is unfair, however, to suggest that the museum was merely a hodge-podge of odd objects, for Peabody Museum officials state that "many of the weapons, costumes, models of native craft and objects of daily use from the Pacific Islands and the Far East were admirably chosen and are today of the highest ethnological interest." — L. W. Jenkins and W. M. Whitehill: The Restoration of East India Marine Hall, passim.

6. Probably Capt. Allen Putnam (1793-1868) who became a member of the East India Marine Society in 1821, later serving as its president for seven

TUESDAY, APR. 1

Have been examined to-day, and by strange coincidence, got off as well as most of the class. I trust I can now say, farewell conic sections, which, without having studied, I have the credit of having passed--- & thou, too, Topography, with thy Projections, Dialling, and Navigation, and thou, O Oedipus, with thy half-studied fate, and Blair, and Campbell, "Oh! no; we never mention them."

1

This evening, had one of best meetings in my room, that we have had. It continued double the usual time, with all the usual spirit. This parting meeting manifested the strong affection existing in the class. There was the greatest unity of feeling, and an earnest desire expressed that the Lord would make us useful in the vacation, and return us at its close, laden with the goodness of GOD, and prepared to exert a happy influence. To this end, a resolution was passed, that we remember each other in our earliest morning devotions throughout the vacation.

WEDNESDAY, APR. 2

"I'm off."---Rode to Malden. Felt a peculiar joy in once more arriving home after five months captivity. But my joy was somewhat dampened by the state of my mother's health.

MONDAY, APR. 7

---Rode to Salem this afternoon, and landed at the hospitable mansion of Michael Shepard, Esq. the father of my chum. 2

SATURDAY, APR. 12

Returned from Salem to Boston in a chaise with my chum. My visit to Salem has been an exceedingly pleasant one, and much protracted beyond my intention. A series of meetings has been in progress at Rev. B. Emerson's church; so I have twice or thrice attended meeting each day. Have rode [sic] to Marblehead twice to see my friend, Rev. A. Briggs. Was politely accompanied to the museum by Mr. Shepard, and Capt. Putnam, one of the members of the society whose property it is. Visited the Atheneum, also. The latter appears to be a very valuable collection of books and documents; the former, undoubtedly, the most splendid of the kind in the United States -- not, however, so extensive as most collections of the kind. One is not under the necessity of searching out what is worth looking at. I was delighted with Mr. Shepard's family. I know not where, I have seen more of the Savior's spirit. I found myself quite at home, and shall long remember the kindness which seemed to mark every heart. It is a rare but delightful sight to witness amidst worldly wealth those of whom the Savior spoke when he said, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

3

4

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6

7

(See over)

SUNDAY, APR. 13

---Heard Rev. Mr. Sawyer, preach this afternoon, having

DIARY NOTES

(Continued from Page 152)

years. At the time of his death he was Salem's assessor. It is possible that David A. Putnam of Salem, a member of Scott's class at Brown, was a member of his family. — Peabody Museum; Catalogue of Brown University, 1832-3, 11.

7. The Salem Athenaeum was founded in 1810, based upon two previously existing libraries, the Social Library (founded 1760) and the Philosophical Library (founded 1781). "From the start the Athenaeum was a center for the cultivated and scholarly life of Salem." It remains a private library, with one hundred proprietors and a limited number of annual subscribers. — The Salem Athenaeum (1933), n. p.

In 1834 both Michael Shepard and Capt. Putnam were proprietors of this institution. — Salem Athenaeum.

1. (Opposite Page) William Hammatt Simmons (d. 1841) graduated from Harvard in 1831, standing second in a class of 65. He was a Bowdoin prize winner, which was a top honor. Simmons was a public reader, a one-time actor and a teacher of elocution. About 1832 he gave subscription lectures on elocution at the Columbia College Chapel; from 1835 to 1837 he was an instructor in elocution at Harvard. — Harvard University: Quinquennial Catalogue ---(1930), 232; Harvard University Archives.

2. Frederick Augustus Willard (1807-1866) graduated from Amherst in 1826 and from Newton four years later. After teaching for a year he became pastor of the Baptist church at Worcester, where he served three years. Subsequently he held pastorates in Newton Centre, Mass., Louisville, Ky., South Danvers, South Abington and Needham, Mass. — Pierce, 37.

myself spoken extemporaneously in the forenoon. Did not enjoy it at all myself, but have since understood that others did, which is sufficient. I could not have undertaken under more unfavorable circumstances — among those who witnessed my puerile days; and such associations are generally pretty tenacious. I did feel somewhat frightened, and consequently embarrassed. I did not say what I intended to, through fear that I should stumble, and it should be said that I had undertaken something great, without the ability to carry it out. Oh! Pride, Pride, Pride! How little are we acquainted with the pride of our hearts until it meets with a cross. However, what was said was the truth, and may the Lord bless it.

SUNDAY, APR. 20

Have spent the past week in Malden. Heard the Rev. Mr. Sawyer preach this forenoon, an excellent sermon---Delivered a Sunday School address this afternoon, before a large congregation; as the Universalist & Methodist pulpits were vacated. Had a good time, but was yet in a high fever. Attended the Orthodox meeting at $\frac{1}{2}$ past 5, and heard the Saugus minister preach---Subject — Analogy between the Asiatic Cholera, the Throat Distemper, and Sin. I can't help feeling a little provoked when I witness such a degradation of pulpit dignity. Heard Rev. Mr. Sawyer preach a very faithful sermon---

MONDAY, MAY 1

Returned to Providence, the vacation having closed. In the last week of the vacation, visited Hingham with my usual pleasure. This term my class studies Nautical Astronomy, Homer's Iliad, and Blair and Campbell in Rhetoric.

SATURDAY, MAY 24

This forenoon, attended the fourth of six exercises in Elocution, under the instruction of Mr. Simmons, a graduate from Harvard. 1

SUNDAY, MAY 25

This morning went with Br. Carleton to Taunton in a chaise; heard Br. [Carleton] preach in the forenoon & afternoon. At 5 o'clock, delivered my Sabbath School Address. The Lord bless that little branch of his Zion. 18 miles from Providence to Taunton.

SATURDAY, MAY 31

This has been a day of difficulty and excitement in college. In the forenoon, certain members of the Sophomore and Freshman classes conceiving their privileges to have been infringed upon, made a disturbance in the chapel, during some exercises in Elocution, under the direction of Mr. Simmons. The exercises were not completed. The several classes immediately had meetings, passed resolutions, &c. I was appointed by my class to wait upon Mr. Simmons. I fear the trouble will not end here.

SUNDAY, JUNE 1

Have today heard Rev. F. A. Willard, of Worcester, preach 2

L I N E S

Written "in the Album of a Young Lady" - 1834

"Whom Have I in Heaven but Thee?"

And art Thou mine, thou source of light and life?
What more can mortal ask, though swelling high
With every strong incentive to desire?

I ask no more: shall I ask Gabriel,
Or with him, those celestial hosts he leads
As they encircle the eternal throne?

In Thee I have them all; a child of thine,
There's no intelligence that waits thy will,
Whom my necessities may not command,
As thine eternal vision pierceth through
Their end from their beginning. Help me then,
Thou Great Disposer of each circumstance,
To see thine hand, and lean upon thine arm,
And, borne aloft on Faith's triumphant wings,
Glance from the present to the future end.

twice at the 1st Baptist Church. Partook at the communion service, but was cold in my feelings.---

SATURDAY, JUNE 7

Have been quite ill for three or four days.--- seriously affected about my throat and lungs, -- insomuch that a harassing cough is my incessant companion. Received permission from Dr. Wayland to go home. Set out from the stage office in a stage at 1 o'clock; and having rode to the mansion house (a few steps,) the agent ascertaining that there would be no other passengers, sent me on to Boston in a chaise with a driver. Went through on the old road, and had as delightful a ride as the cloudy sky, occasional sprinklings, and my state of health would admit. Arrived at my Grandmother's at 8 o'clock in the evening. Retired quite fatigued, at an early hour.

SUNDAY, JUNE 8

Have spent this day most tediously, if not wickedly, -- expecting my trunk, and not receiving it. Have not attended meeting, but read in the good book some, and also, in Laurin's Sermons. I felt it a great deprivation to be absent from the sanctuary, particularly in Boston. Had I not had the perplexity of my trunk, perhaps it would have been as well for me to have attended only once; but I hope that next time I shall remember the folly of expecting a trunk to arrive on the Sabbath.

MONDAY, JUNE 9

My trunk arrived this noon. Have been visiting a few of my friends in Boston, and at 4 o'clock set out for Malden. When I arrived here, I perceived that the hand of Providence had led me hither. My dear mother's health is quite feeble. ---She was taken worse on Saturday, the same day that I left Providence; on Saturday night, she said that it seemed to her that she was sinking away, and was exceedingly desirous to see me lest that she might soon be unable to speak to me. She had about determined to get my brother to write for me to come on, as she expected him from Boston the next day. She has considered herself in a decline for three months, and has been in a state of resignation to the divine will.---Her feelings are not characterized by the outburstings of fanatical ecstasy, but by the dignified calmness of one who feels that her hopes are fixed upon an immutable basis---

WEDNESDAY, JUNE 11

Went to Boston to see some friends and relatives there.

THURSDAY, JUNE 12

Returned to Malden. I continue to be some troubled with my cough---

SATURDAY, JUNE 14

Having determined to return to Providence on Monday next, and having some business which I wish to do in the city be-

1. Matt. 26: 42.

2. In view of Jonathan Wade's biographer's observation that he preached with power it is odd that Scott apparently thought him a halting speaker. Scott's reference to Wade's need of an Aaron probably refers to a passage in the Old Testament, wherein Moses "said unto the Lord, 'O my Lord, I am not eloquent---but I am slow of speech, and of a slow tongue.' And the Lord said unto him,---'Is not Aaron the Levite thy brother? I know he can speak well.---He shall be thy spokesman unto the people.'" — Cathcart, 1197; Ex. 4: 10-16 (in part).

3. Quincy Hersey (1799-1874) was a son of Peter Hersey, a veteran of the Revolution. He was a cooper who lived in Hingham most of his life, moving to South Weymouth at an advanced age and thence to Winchendon and Methuen, where he died. — History of the Town of Hingham, 308, 315.

4. Scott did not receive the actual written license until five years later. It read:

"Hingham, Jan 7th, 1839.

This is to certify that Jacob R. Scott is a member of the First Baptist Church in Hingham in good standing & that said Church consider him as possessing talents & piety which ought to be consecrated to the gospel ministry, & that in accordance with this opinion voted on the fourteenth of June eighteen hundred & thirty-four to give him a license to preach the gospel in whatever place the providence of God might call him.

By order of the Church,

Waterman Burlingame, Pastor

N. B. The cause of the delay of this license is to be attributed to the absence of Mr. Scott when the vote was passed. W. B."

— MS in the keeping of RES.

5. Scott's urban upbringing is indicated by his "inexperience in riding." A country-bred boy of this period would have been as much at home on the back of a horse as Scott was on shank's mare.

fore my return to the college, I reluctantly left Malden in the stage for Boston. I find my health pretty much recovered, and feel desirous to keep up with my class. Should my mother be considered in immediate danger, I can return. Oh! that the Lord would continue her life to be a witness to filial gratitude.---"Father, thy will be done."

1

SUNDAY, JUNE 15

This forenoon, heard the Rev. Baron Stow deliver an eloquent discourse.---This afternoon, at Rev. Mr. Malcom's, heard Rev. Mr. Wade, the Missionary preach. He seemed to need an Aaron, while he evinced all the fire of missionary zeal in his heart. I was happy to see him so much improved in his appearance. He appears now quite corpulent compared with what he did when he arrived from Burmah. In the evening heard Rev. Mr. Hague.

2

MONDAY, JUNE 16

Returned to Providence; got some cold yesterday, and have added to it to-day.

WEDNESDAY, JUNE 18

Am about as unwell as before I left for Boston. My cough troubles me exceedingly —

FRIDAY, JULY 4

Have recovered from the illness above mentioned, & am in very good health — Have not joined in the bustle & parade of to-day, but wish I could give some account of it. I look with much more satisfaction upon my 4th of July a year ago than upon the present — Br. Hunt of Hingham called in to see me this noon, much to my gratification. Took a letter from the Post Office, written by Br. Q. Hersey, of Hingham, informing me that the H[ingham] Church have voted me a licence. Lord, grant that I may feel the magnitude of the work into which it introduces me, and give me thy grace that I may perform it to thine acceptance — Sent a long letter to Sister Barnes, & a reply to Br. Hersey's by Br. Hunt —

3

4

TUESDAY, JULY 8

My brother free today. This the warmest day I have ever witnessed. The mercury exceeded 100°. This forenoon, rode out on horseback, in company with Br. Carleton to Pawtucket — It was a sor-ry ride. On account of excessive sweat, thick pantaloons, & inexperience in riding, am exceeding lame & shall probably be for some days. It has not, however, procured a disgust for this exercise.

5

THURSDAY, JULY 10

To-day, in company with Br. Carleton, visited my grandfather's old quaker friends in Rehoboth -- Was received with much cordiality, and enjoyed the short visit very much --

SUNDAY, JULY 13

Have this forenoon heard at the 1st Baptist Church, Rev.

DIARY NOTES

1. The bulk of Scott's diary for his undergraduate days at Brown is deceptive, for while he often wrote at length on his inner feelings, especially in respect to religion, he was apt to omit facts that would give a clearer picture of his life than his pages actually do. It may be observed that most of the entries were made on Sunday.

One fact which Scott omitted was that he belonged to the Philermenian Society, founded in 1794 "for the promotion of social intercourse, and for improvement in forensic discussion." It was one of the two great debating societies at Brown, the other being the United Brothers. The latter attracted "the rough and tumble element," so said its president, E. G. Robinson, q. v., while the more sedate students, and especially those preparing for the ministry, were drawn to the former. Robinson also stated, "Nothing yet devised---can fill, as a means of education, the place of [these] societies, composed of representatives from every class in college, at once imposing and inspiring." They were a prominent feature of undergraduate life in Scott's day. -- Robinson, 14-5; Brown Souvenir Book (1897), 58.

Among the diarist's papers are two which were written for the Philermenian Society, an untitled lecture and an address on electioneering. Scott's essays, Diffidence, The Tories of '76 and Plagiarism, together with several poems, may also have been given before it. -- MSS in the keeping of RES.

2. John Waterman (d. 1837), of Providence, was a member of the class of 1835 at Brown. Like other members of this, the "Conscientious Class," he declined to accept a degree when it was due. It was awarded to him 38 years after his death, "over his dead body," one might say. -- Brown University Catalogue, 1832-3, 10; Brown, 149.

Prof. Elton preach---This afternoon, in the chapel, Rev. Dr. Wayland---This evening, attended the Bible Class. This day has been somewhat pleasant to me, but I am continually harassed by my deficiencies.---

TUESDAY, JULY 22

Have today passed an examination on the studies of the past term. Succeeded much beyond my expectation, considering my three weeks' illness. Thus do I close my second year in college. The Lord help me to make a better improvement of the two years which remain. 1

WEDNESDAY, JULY 23

Have taken my departure from Providence for Boston.

THURSDAY, JULY 24

Rode from Boston to Malden. Found my mother more comfortable than I expected.

SUNDAY, JULY 27

Have heard my friend, Rev. C. Sawyer preach today. Oh! that his faithful discourses might rouse the drowsy spirits of the Malden church. But few of the characteristics of the christian life are to be distinguished in the majority of its members. All is conformity to the world. This evening, notwithstanding the excessive heat, walked to Boston to fulfil an engagement made with Br. Carleton. Heard him preach at the Rev. Mr. Stow's.

MONDAY, JULY 28

This morning, agreeably to engagement, met Br. Carleton at his house, with the expectation of proceeding to Salem, on foot, in company with him & Br. Smith, his chum. Br. John Waterman, of the Senior class, called in, while I was there, and the final conclusion was, that we would, all four, take the stage, at 3 in the afternoon. This we did, and arrived in due time at Salem. 2

THURSDAY, JULY 31

Had designed to leave Salem this morning, but an occurrence of last evening will keep me here until Monday. The committee of the First Baptist Church in this town met last evening at the house of Michael Shepard, Esq. whose hospitalities I am experiencing; a letter was communicated to them from their pastor elect informing them that he would be unable to be in Salem next Lord's day. Accordingly, it devolved upon them to procure a supply. Mr. Shepard, in the course of the evening, came in to the room, where I was sitting with the family, and informed me of the circumstances; also, that Dr. Bolles was expected to be in town, and would preach half the day, and it was desired that I would supply the other half. I plead off as well as I could, by informing him that I was totally unprepared, having forgotten to bring with me from Providence, any thing I had previously written; and more-

1. Harriet F. Clarke (c1795-1841) married Michael Shepard of Salem, May 5, 1816. She was his second wife. — Salem Vital Records, II, 282; IV, 302; VI, 219.

2. Stephen Osgood Shepard, LL.D., (1816-1897), of Salem, lived next door to Scott in Hope College dormitory when both were freshmen at Brown. After graduating Shepard became a lawyer in Albany, N. Y. Brown conferred an honorary degree upon him exactly 40 years after his graduation. — Brown University Catalogue, 1832-3, 11; Brown, 151, 1154.

3. Samuel Thomson (1769-1823) was the originator of a complicated medical system which he called "botanic." One of its features was hot stone steam baths. A patient of his died under the treatment about 1809 but Thomson was acquitted of blame and his system proceeded to flourish. "From 1822 to 1837 Thomsonianism enjoyed a popularity more extensive than that of any other of the unorthodox systems" of medicine. — R. C. Buley: The Old Northwest, II, 283-4.

4. Rufus Babcock, D. D., (1798-1875) was a Baptist clergyman, educator and author. Before becoming president of Waterville College in 1833 he held pastorates at Poughkeepsie, N. Y., and Salem, Mass. Upon leaving Waterville in 1837 he returned to the pulpit, serving successively at Philadelphia, New Bedford, Mass., Poughkeepsie again, and Paterson, N. J. He was active in denominational societies, being at one time president of the American Baptist Publication Society. His own writings were extensive; from 1841 to 1845 he was also the editor of Baptist Memorials. — Cathcart, 51-2; Brown 8, 127.

5. Michael Carlton (or Carleton) was a minister of the Bethel Church, Derby Street, Salem. "This was a special missionary effort set up by the Salem churches for the seafarers and their families. The Salem Society for the Moral and Religious Instruction of the Poor was incorporated in 1826 'to promote religious instruction in the town of Salem among those who are ignorant and destitute of the ordinary means of such instruction, to restrain the dominion of vice, and to inculcate the principles and promote the practice of Christian virtues; to aid and encourage the instruction of the rising generation in early piety and useful knowledge, and particularly to establish and patronize Sabbath Schools; and to secure these objects, an Agent --- may be employed.'" — Essex Institute.

It is to be hoped that the Rev. Mr. Carleton exercised more grace in carrying out the wishes of the Society than its incorporators did in naming it.

6. Isaiah Whiton (1789-1871), packetman of Hingham, married Martha Davis Easterbrook in 1810. Other Whitons in this town who may fit Scott's brief description were Elijah (1779-1841), packet-master; Ezra (1772-1858), packet-master; Wilson (1777-1853), packet-master and commission-merchant and Moses (1785-1862), master-mariner, later a flour and grain dealer. Isaiah, above, seems most likely to fit into Scott's life because of the latter's intimacy with Capt. Kimbell Easterbrook, q. v., since his children included Charles Easterbrook Whiton, Deborah Kimball Whiton and Anna Allen Easterbrook Whiton. — Town of Hingham, III, 304.

over, that it might be considered the height of presumption for me to assume the position of teacher to such persons as would be found in a congregation of 10 or 1200, in such a town. Mrs. Shepard informed me that every convenience would be at my command for writing, during the three remaining days, of the week, and as all seemed disposed to have me waive other objection, with, I trust, some degree of confidence in GOD, I yielded. In accordance with this, I have to day, been engaged in writing upon "Thy will be done"---

FRIDAY, AUG. 1

This forenoon, rode to Marblehead in company with Stephen O. Shepard my classmate, & cousin to T. P. Shepard. Saw my friend, Rev. A. Briggs, and made an arrangement with him to supply at Salem, in the case of disappointment of Dr. Bolles. Have been writing, as above.

SATURDAY, AUG. 2

Have been writing this forenoon and evening; but, this afternoon, took a Thompsonian sweat at an infirmary in Danvers. Have been almost sick for three or four days past with a cold in my head. It affects my voice very much, and I hardly know how I shall succeed on the morrow.

SUNDAY, AUG. 3

Am very hoarse to-day. This forenoon, on account of the illness of Dr. Bolles, have carried the arrangement with Br. Briggs into effect. Accordingly, preached in Marblehead, in the forenoon. When Br. Briggs returned, at noon, he informed me that my services would not be needed at Salem, in the afternoon, as the Rev. President Babcock had arrived during the forenoon service, and, of course, would preach in the afternoon; Br. Briggs urged me to remain, and speak for him again in the evening; but as I was quite unprepared, and so severely affected by my cold, and moreover, desirous of hearing Mr. Babcock, I returned to Salem; I looked upon the arrival of Pres. Babcock as quite providential. This afternoon, heard Rev. Pres. Babcock preach---a very interesting and appropriate discourse. Partook of the communion elements. Returned home with Br. Carleton, the missionary of the Moral Society of Salem, and took tea with him. Notwithstanding my illness, I yielded to his solicitation to speak for him this evening. After service, Capt. Whiton, a brother in the Hingham church, came up, and greeted me. I was very much surprised, as when in Marblehead, I had thought of the possibility of his being in this region, on one of his coasting expeditions.

This day has been a very pleasant one to me; particularly the forenoon of it.---

MONDAY, AUG. 4

To-day, left Salem for Boston, as I trust, under some sense of the goodness of GOD. Left at 9 A. M. Before my de-

DIARY NOTES

1. John Wayland, D. D., was pastor of the First Baptist Church, Salem, in the 1830's. -- Cathcart, 398.

2. J. N. Brown, q. v., did not list those who helped in the tremendous task of compiling his encyclopaedia, which was published in 1835. Something of the range of material covered in it is indicated by its engagingly sesquipedalian title:

"Fessenden & Co.'s
Encyclopedia
of
religious knowledge:
or,
dictionary
of
the Bible, theology, religious biography, all
religious, ecclesiastical history,
and missions;
containing
definitions of all religious terms;
an impartial account of
the principal Christian denominations
that have existed in the world from the birth of Christ to the present day,
with
their doctrines, religious rites and ceremonies,
as well as those of the
Jews, Mohammedans, and heathen nations
together with
the manners and customs of the East,
illustrative of the Holy Scriptures,
and
a description of the quadrupeds, birds, fishes, reptiles, insects, trees,
plants, and minerals, mentioned in the Bible;
a statement of the most remarkable transactions and events in ecclesiastical history,
biographical notices of the early martyrs and distinguished
religious writers and characters of all ages.
To which is added
a missionary gazetteer,
containing
descriptions of the various missionary stations throughout the globe;
by Rev. B. B. Edwards,
editor of Quarterly Observer.
The whole brought down to the present time, and embracing, under one alphabet,
the most valuable part of
Calmet's and Brown's dictionaries of the Bible; Buck's Theol. Dictionary;
Abbott's Scripture Natural History; Wells' Geography of the
Bible; Jones' Biographical Dictionary;
and numerous other similar works.
Designed as a
complete book of reference on all religious subjects;
and
companion to the Bible;
forming
a cheap and compact library of religious knowledge.
Edited by
Rev. J. Newton Brown.
Illustrated by Wood Cuts, Maps, and Engravings on Copper and Steel."

parture, \$10 were put in my hands for the supply of yesterday. Was urged to tarry until the installation of Rev. J. Wayland on next Wednesday; but was prevented by certain considerations. Departed amidst the kindest assurances. This has been one of the most pleasant visits I have ever made. With respect to it, can more than repeat the language of April 12th.

This afternoon, rode for the first time on a rail road. Went to Dedham, (10 miles) in 25 minutes, in company with Grandfather McIntosh and E. Marsh, Esq.

TUESDAY, AUG. 5

Walked to Malden. Have been thinking of the dealings of GOD with me, and have come to the conclusion to worry no more about the future. Before the close of last term, the church at Hingham had made me a proposal to supply their pulpit during the present vacation, to which I had acceded. I was quite happy in the thought of having something in particular before me for the vacation, in which I had a prospect of exerting myself for the cause, and of procuring the means to cancel some debts which should be immediately paid. So far as pecuniary matters are concerned, as yet, (notwithstanding my disappointment at Hingham,) no difference has taken place. The cause of my disappointment at Hingham, was their having procured a candidate. I have passed my time more pleasantly, probably, and in a manner more consistent with my interests as anticipating the Gospel ministry, than if the arrangement had gone into effect. Oh! that I may learn from the past lessons in faith for the future.

THURSDAY, OCT. 9

---I again proceed to record in this journal the little incidents of my course. At the close of the vacation, I returned to this college laden with the mercy of GOD. The last three or four weeks of it, I spent in Boston with my old pastor, Rev. J. N. Brown, in writing on his "Encyclopedia." I preached once in Malden, once in Medford, and once in Hingham. I had the pleasure of my mother's presence in the city, during my labors with Br. Brown. Her health better than I could expect. Heard Everett's Eulogy on Lafayette — very splendid —

On Sunday, 21st Sept. Preached thrice in Valley Falls, a factory village, about six miles from the college.

Sunday Oct. 5th, spent in Warren. Yesterday walked from college to Barrington, and visited my district of last winter. This morning, walked to Warren. Spoke for Br. Welsh in the forenoon, and listened to him in the afternoon, and partook of the sacrament. Heard him preach in the evening, and remained to a prayer meeting after service. There appears to be the promise of a revival of religion in that pleasant town. Spent my time very happily, having been received with much

3. (Preceding Page.) Edward Everett (1794-1865), orator and statesman, was a member of Congress at the time he delivered the eulogy on Lafayette. From 1836 to 1839 he was Governor of Massachusetts. The chief address of his later years was delivered at Gettysburg in 1863, but the florid eloquence of that speech is now forgotten, while the "few words" spoken by Lincoln on the same occasion have become a part of the national heritage.

1. (Opposite Page.) Wilbor Tillinghast (1810-1884), of Norway, N. Y., graduated from Brown in 1836 and later from Hamilton Literary and Theological Institution. He became a Baptist clergyman, one of his pastorates being at Antwerp, N. Y. — Catalogue of Brown University, 1832-3, 11; Brown, 151; Cathcart, 856.

2. Oliver Shaw (1779-1848), an organist, was originally destined for a seafaring life but an accident caused him to turn to music instead. He became totally blind at 21 while taking nautical observations of the sun before having fully recovered from yellow fever. His contribution to music lies less in his compositions, which were characteristic of sacred music of the time, than in his interest in the betterment of church music, for which he labored consistently. — DAB, XVII, 46.

3. Francis Danby, A.R.A., (1793-1861) was born in Ireland but spent most of his adult life in England and on the Continent. He was "chiefly noted for his calm evening scenes at sea, combined with some poetic sentiment or incident". The Opening of the Sixth Seal was painted in 1828. — J. D. Champlin, ed.: Cyclopedia of Painters and Paintings, I, 368.

4. Benjamin West (1738-1820) was born on what is now the campus of Swarthmore College. He went to Europe in 1760 and never returned to live in America again. His 400 canvasses were chiefly on historical, mythological and religious subjects, which he painted on a heroic scale. "They show considerable skill in composition, but are monotonous in color and lack vigor." He was popular as a painter throughout his lifetime but his works lost favor in succeeding years. Christ Rejected is not one of his best-known works. — Columbia, 1885.

5. Christ's Entry Into Jerusalem was one of the chief works of Benjamin Robert Haydon (1786-1846), English historical painter and writer. "His canvasses reveal a sound historical sense, lofty idealism, and vigorous but unequal execution." — Same, 804.

6. Claude Marie Dubufé (1790-1864), French historical and portrait painter, "had considerable popularity but mediocre talent." — Columbia, 527.

7. Probably an allusion to Job 41:24, "His heart is as firm as a stone; yea, as hard as a piece of the nether millstone."

8. George Thompson was engaged by William Lloyd Garrison, American anti-slavery leader, to come to America as a lecturer against slavery. "Thompson's lectures aroused such fury that, in the autumn of 1835, he was compelled to return secretly to England." — Encyc. Brit. 1947, X, 34-5.

cordiality by those with whom I last winter became acquainted.
 ---We this term study Mechanics in Natural Phil[osophy]; Reid
 on the Mind, in Intellectual Phil[osophy] and Juvenal in Latin.

SATURDAY EVENING OCT. 18

At 6 o'clock attended class meeting for prayer and conversation. After that meeting, went with Br. Tillinghast to a prayer meeting of members of the 2nd Bapt[ist] Church held at the house of Mr. Oliver Shaw, the blind musician and composer. Very pleasant meeting — In returning, to the college, met my friend, T. P. Shepard, and, at his invitation, visited the painting by Danby, entitled the Opening of the Sixth Seal, founded upon Rev. VI. 12-17. The conception is a most bold one, the attempt most daring, and the execution most successful. I think the piece equal to any I have ever seen; and I have seen West's Christ Rejected, Haydon's Entry of Christ into Jerusalem, and many other splendid paintings.

SUNDAY, OCT. 19

Have heard Mr. Pattison preach all day; this evening attended the Dr.'s Bible class. Most interesting exercise. I have not enjoyed my mind of late so much as I ought to. I have not kept near to GOD.---The Lord help me to amend---

SATURDAY, NOV. 1

Visited Dubufe's splendid paintings of "the Temptation," and the "Expulsion from Paradise."

SUNDAY, NOV. 2

Have to-day attended the 1st Baptist Church---heard Rev. Prof. Caswell preach a very interesting sermon. It does really seem deplorable that a man who evidently might be so eloquent and edifying, should hide his light so much under a mathematical professorship. Heard Dr. Wayland this afternoon; and partook at the communion — This day I have heard most excellent preaching. The most cheering and enlivening truths have been proclaimed in my ears---but---my heart seems like the nether millstone. Oh! how can it remain so hard when there is so much which ought to soften it—

My mind has been very much tried recently on account of my pecuniary embarrassments.---

THURSDAY, NOV. 20

This evening, have heard the eloquent Mr. Thompson, of England deliver a discourse on African Emancipation. He was indeed eloquent.

FRIDAY, NOV. 21

This evening, have heard Mr. Thompson again. I shall long remember him as a most devoted and rational pleader for emancipation. Today, received a letter from my friend, Miss P. Barnes of Hingham with \$12 inclosed.

1. David Benedict, D. D., (1779-1874) graduated from Brown in 1806 and served on its corporation for 56 years. He was pastor of the Baptist church at Pawtucket for 25 years but his consuming interest, in fact his life work, was writing Baptist history. To the very end of his long life he continued to write on this subject. His History of the Baptists, first published in 1813 and completely revised in 1848, is his monument. — Cathcart, 94-5.

2. "Oh that those lips had language! Life has passed
With me but roughly since I heard thee last."

The poem by William Cowper (1731-1800) in which these lines occur will "continue to be familiar to each successive generation in a way that pertains to few things in literature." — Encyc. Brit. 1947, VI, 622-3.

3. It was a wish that found fulfillment.

SUNDAY, NOV. 23

---This forenoon, heard the Rev. D. Benedict, at Mr. Pat-tison's; this afternoon, heard my friend, Mr. Carleton, at the Methodist Brick Chapel; and this evening, Mr. Smith, of my class, at the same place. Have not enjoyed this day much upon the whole.

1

TUESDAY, NOV. 25

This evening, received through a letter from my brother, the most afflictive news of the immediate danger of my mother; she is anxious to see me---Obtained permission from the President to go home tomorrow.

In the course of the evening, opened a book, when my eye fell upon those beautiful lines of Cooper's written on receiving his mother's picture.---How congenial ---

2

WEDNESDAY, NOV. 26

Arrived---this afternoon in Malden. Find my mother lying very low.---She suffers a great deal from her cough, which keeps her constantly faint and exhausted---It was deemed prudent to inform her before I entered the room. But she had heard my footsteps. They mistook her. Her mind had become so entirely resolved into the will of GOD, that she was no more to be affected by that circumstance than she had shown herself to be by the prospect of death. She afterwards told me that when the several ways which had been taken to inform me of her danger had seemed to fail, she had feared she would never again see me; but she had given all up to GOD. When I entered, and caught an indistinct view of her emaciated features by the faint light of a lamp upon the hearth, my heart sunk within me.---I bent over her in agony. Her lips touched my face; I returned the kiss, and burst into tears. In a moment she whispered, "don't worry; I'm happy."---

SUNDAY, NOV. 30

---My mother--- has spoken to me on a number of subjects. She says, her great desire for me is that I may make a fervent, faithful preacher---"Don't fear the frowns, nor count the smiles of the world."---Of James, she said, "He has been very kind and dutiful to me. May the Lord bless him. I wish his talents to be devoted to GOD. I told him the other day that my confidence in GOD was strong, that he would become a christian. I believe it. Be faithful to him."---There may be marked on her countenance, even in her most distressed moments a heavenly calm---Mr. Sawyer, her pastor, and others say, they have never witnessed upon a death bed so calm and rational a reliance on the promises of GOD: She told me the other day, "I know in whom I have believed, and that he is able to keep that which I have committed unto him unto that day."---It is---with much satisfaction that she reflects that she bore the yoke in her youth. She says that religion has supported her during an unusual combination of trials for twenty years, and she knows that GOD will not desert her in her

3

1. Eunice Moore Mackintosh, daughter of Peter Mackintosh, g. v., and his wife Sibil Hayden, was born at Boston Aug. 28, 1790. Her first husband was James Scott, g. v., whom she married July 12, 1812. He was probably an Episcopalian, judging from the fact that their first child, James Lawrence Scott, g. v., was baptized in infancy by the rector of Trinity Church, Boston. Their second child, Jacob Richardson Scott, was born just three weeks before the father's death at the age of 27. The lack of a baptismal record for the younger son suggests that after her husband's death Eunice, who was a Baptist, followed the practices of her own church rather than those of her husband's.

For seven years Eunice remained a widow, then she married a man seventeen years her senior, James Hitchings (b. 1773), a Malden farmer and one of the organizers of the Baptist Society (founded in 1805) in that town. He was the father of at least ten children and had been a widower less than a year when their marriage intentions were filed, Aug. 17, 1822. The marriage did not take place, however, until Oct. 3 of that year, possibly out of deference to public opinion, which frowned upon hasty second marriages. As Hitchings' wife, Eunice bore at least four children and was again pregnant at the time of her death. One of these children, a daughter who was given Eunice's own name, died in infancy.

An obituary notice, probably written by Eunice's pastor, Conant Sawyer, g. v., commemorated her virtues. It mentioned her eminent piety, her scrupulous performance of religious duties, her admirably balanced mind, her patience and resignation during her "last lingering illness," her benevolence and her cultivated mind and heart. — Corey: op. cit., 175, 352; Hayward, 85; unidentified clipping in the keeping of RES; Christian Watchman (Dec. 12, 1834), 199, (Dec. 26, 1834), 205; Trinity College.

2. Of the poem's eight stanzas only the concluding three are given here, since they embody the emotions of the writer in their best form.

last extremity.---

This noon, she had a number of the members of the family called into her room. She said a few words to each of them, which were attended with so much affection, that every thing like formality was utterly discarded. I afterwards prayed; and to all it was a most solemn and melting season.

SATURDAY, DEC. 6

---The physician was sent for, who thinks she may continue along a few days more, as it would be almost unprecedented for one to die in her situation without being delivered. This is a trial which she has prayed she might be spared, if it can consist with the will of GOD. It must indeed be dreadful; but she suffers it not to disturb her peace---

SUNDAY, DEC. 7

This is a day never to be forgotten by me. I spent the last night at my friend Sawyer's. The first intimation I had of my mother's death was my observing the curtains of her room--up as I returned to the house. She died at about 20 minutes after 3 o'clock in the morning; and so suddenly at last that it was deemed useless to send for me. There is a very pleasant expression upon her countenance. Her prayer was answered, and she was spared her trial.---My feelings are in part expressed in---lines which I have written on My Mother in Heaven.---

1

2

What though Consumption's ghastly hand
Thy features hath impress'd?
The angel left his traces there,
That bore thee to thy rest.

So lingers yet in western skies
The radiance of the sun,
Gilding the summit and the cloud,
E'en when his race is run.

Thy form we soon commit to earth;
Must it to earth be given? --
I will not think of thee, entombed;
I'll think of thee in Heaven.

Went to Boston this forenoon to inform our relations---This afternoon, heard the Rev. Mr. Sawyer preach; and afterwards partook of the communion elements, and had a most solemn time. The words of my mother last night were constantly in my mind. "The church below will partake in the communion tomorrow; but oh! I shall sit down to a happier communion."---I could not restrain my tears; particularly when her happy condition was mentioned by Br. Sawyer.

TUESDAY, DEC. 9

I to day followed to the tomb the mortal remains of my

1. John T. Rostan (c1815-1835), of Marseilles, France, was a sophomore at Brown in 1835. He was the son of J. Casimir Rostan, who visited America in 1832 to inquire into the possibility of starting a Baptist mission in France. The Triennial Convention undertook the work, sending Ira Chase, q. v., to explore the field and appointing the elder Rostan as missionary to Paris. After only a year Rostan's work there was brought to an end by his death of cholera, Dec. 5, 1833. — Brown, 155; Brown University Catalogue, 1835-6, 10; Mssny. Jubilee, 217; Cathcart, 410; Gammell, 265-77, 352.

2. "Died, in Providence, R. I., on Saturday last, Mr. John T. Rostan---in the 20th year of his age---[only] son of the lamented Prof. Rostan of Paris--- On the return of his father to his native land---he remained in New England for the purpose of receiving---[an] education. His talents and piety afforded large promise to the church.---

"As a man, Mr. Rostan was characterized by the national peculiarities of the French; but so modified by education as to discover very few of their faulty developments. He was cheerful and vivacious, but seldom indulged in excessive levity; and, though never disconcerted when a necessary demand was made upon his intellectual resources, was yet retiring in his disposition. The frankness and firmness which characterized his fidelity as a Christian and as a friend, will not soon be forgotten by those with whom he became intimately acquainted.

"As a scholar, his talents were naturally of a high order.--His thirst for knowledge was unquenchable.---

"As a Christian---he was assiduous in the study of divine oracles, and humble and faithful in following their dictates.---

"The writer must commend to the prayers of Christians the venerable matron, who, in the declivity of life has met with that affliction which the loss of a husband and son imparts.---S." — Christian Watchman (Apr. 24, 1835), XVI, No. 17, 3.

3. The two generous gifts Scott received at this time went far to pay his college expenses. All-inclusive costs for the entire year at Brown ranged from \$102 to \$125.79, depending on the accommodations selected and "the price of provisions." — Brown University Catalogue, 1835-6, 19.

4. Francis Augustus Cox, D.D., LL.D., (1783-1853) was a graduate of Edinburgh University. For 42 years he was pastor of a Baptist church at Hackney, London. A man of inherited wealth, he identified himself with public and philanthropic enterprises to such an extent as to attain great prominence among English Baptists. In 1835, at the request of the Baptist Union, he visited the United States and Canada in company with James Hoby, q. v. The narrative of their visit indicates that they were keen observers and careful reporters; even after the lapse of more than a century it makes lively reading. — Cathcart, 284; Concise DNB, 290; Cox and Hoby: Baptists in America---passim.

mother.---I have been so distracted by the cares attendant upon the funeral, that I have hardly had time to think a moment.---The crisis of her departure is sad for us, but how glorious for her!

SUNDAY, MAY 24

Have, as this date shows, neglected my journal most shamefully. Will give a little summary---The vacation in which my dear mother died closed, Jan. 2nd. I returned to college Jan. 5th, previous to which visited S. Reading, Salem, and Hingham; preached twice, Dec. 14th at Malden, and Dec. 21st or 28th, at Hingham. The Christian Watchman of Dec. 19th, contained a notice of my mother. Heard Br. Sawyer preach a funeral sermon. During the succeeding term some things of particular interest occurred:-- Mr. Thresher's letter---studied Sophocles also Chemistry, Hydrostatics, Hydrodynamics, Pneumatics, and attended lectures on Electricity. My poor, but now happy chum Rostan was taken sick in my room about five weeks before the close of the term -- lung fever -- he was very sick, and required much of my time and attention; and I now reflect with much pleasure that I gave it to him as fully and cheerfully as sympathy and friendship could dictate. His physician told me, the day before I left "Thou hast been very faithful to thy chum." My class was at liberty to return to their homes on Thursday, April 2nd. That afternoon, Mr. Rostan was removed in a chair to John Smith's, and as I did not see that I could be of further service to him---I set out for Boston; but before the vacation was over, the sad intelligence of my chum's death reached me. He was a very, very worthy young man, and I felt his death very sensibly. I wrote an obituary notice of him which was published in the Christian Watchman. I thought a great deal about his poor mother in Paris.---The Lord sustain her---

Spent most of the vacation very agreeably among my relatives and friends in Boston. Spent considerable time in Malden also; and made a most delightful visit in Salem, at my friend Shepard's. Have to record not only the hospitality I received there, but also the munificence.---Preached there in the vestry of the 1st Baptist Church, with no paper before me! also in South Reading.

This term commenced May 1st. I came May 4th, and commenced studies in Sophocles, Optics, Chemistry and Magnetism. Have had a severe pecuniary trial, but the Lord has given me good spirits, and confidence in him: Accordingly, I was very much surprised the other day May 19, by a \$50 bill put in my hand by my dear friend T. Perkins Shepard. It was from his mother, who had obtained it for me from friends in Salem without making known my name. I wrote her a letter of acknowledgment, and felt that I could bear testimony to the faithfulness of my Heavenly Father.

Day before yesterday, saw the Rev. Dr. Cox, and Rev. Mr.

1. James Hoby (1788-1851), joint author of Baptists in America, was also the author of a memoir of William Knibb, published in 1840. — New York Public Library card catalogue.
2. John Bristed (1778-1855) was born in England and followed four professions before finally settling down, at 50, as an Episcopal clergyman. He was in turn attracted by medicine, the law and literature during the earlier years of his life. He came to America in 1806 and some years later married a daughter of John Jacob Astor. After studying theology under Bishops Griswold and Smith he became rector at Bristol, R. I., in 1829, continuing there until 1843. "He was especially interested in helping young men preparing for the ministry to carry on their studies." DAB, III, 54.
3. Charles Coffin Jewett (1816-1868) was a member of the "Conscientious" Class at Brown and a graduate of Andover in 1840. Clergyman, teacher and author, Jewett was also a librarian; first, for six years, at Brown, later, for the majority of his career, at the Smithsonian Institution. — Brown, 16, 41, 148.
4. Alanson Bigelow (1809-1884) of Boston was a member of the firm of Bigelow Brothers, importers and dealers. — G. B. Howe: Genealogy of the Bigelow Family ---, 276.
5. Jeffrey Richardson (1789-1879) was a distant relative of Scott (they were second cousins twice removed) who showed an interest in the younger man by helping him financially and also by extending to him the privileges of the Boston Athenaeum, q. v. Richardson survived Scott but left a legacy of \$500 for Scott's widow. — Richardson, n. p.; unidentified clipping (giving in full the terms of Jeffrey Richardson's will) in the keeping of RES.
6. Hicks & Padelford were merchant tailors at 7 Market Square, Providence. — Providence Public Library.
7. The first volume of Fanny Kemble's Journal was published in 1835. She was a successful actress, both in her native London and in America, which she toured, with her father, from 1832 to 1834. "Her various volumes of reminiscences contain much valuable material for the social and dramatic history of the period." — Encyc. Brit. 1947, XIII, 320.
8. Charles Kemble (1775-1854) and his daughter Fanny Kemble (1809-1893) "met with triumphant success throughout their stay of two years" on the American stage. — Columbia, 961.
9. Elias Boudinot's Memoirs of the Life of the Rev. William Tennent was first published in 1807; many later editions followed. William Tennent (1673-1746), Presbyterian clergyman and educator, conducted a school at his home in Pennsylvania. The school was dubbed "Log College" and is considered to have been the forerunner of Princeton. Tennent's "significance in American church history lies in the fact that he trained for the ministry and imbued with his own spirit a notable group of men who became religious and educational leaders." — Same, 1741; DAB, XVIII, 369-70.
10. William Lawton Brown (1814-1908), of Providence, graduated from Brown in 1836. Evidently his youthful plan to become a missionary failed of fruition for the University's records show that while he was a Baptist clergyman he did not go abroad. In his later years he turned to farming. — Brown, 148; Catalogue of Brown University, 1832-3, 10.

Hoby, the delegates from England to the Triennial Convention, 1
held in Richmond, Va. They are fine looking men, — Dr. Cox
truly noble. I long to hear them preach. They are at New
Bedford today. Today, have heard Rev. Mr. Pattison preach 2
two excellent sermon---[also] Rev. Mr. Bristed, of Bristol---
at Grace Church.---Something has been said to me to day about 3
going to Uxbridge, to assist my friend Jewett in the Academy
there.

MONDAY, MAY 25

This evening, received a package from my friend Carleton
in Boston, containing \$1200 to pay over to the Globe Bank to-
morrow.

TUESDAY, MAY 26

This morning after breakfast found a card in my keyhole—
from Alanson Bigelow, desiring me to call at the city Hotel 4
between 7 & $\frac{1}{2}$ past 7 o'clock, which I did; and found he had
a letter for me from my relative, Jeffrey Richardson, Esq. con- 5
taining \$25, which was most gratefully received. Tonight, went
into the water for the first time this season. Rather cold,
but not so much so as I expected---Squared up with Hicks &
Padelford this noon. 6

WEDNESDAY, MAY 27

Today, finished reading Fanny Kemble's Journal —a strange 7
mixture of poetry, pertness, and common sense, with occasion-
al murdering of the King's English. The only time I ever vis- 8
ited the theatre, saw her and her father act; so felt a cur-
iosity to read the book. Read to-day "Memoirs of the Life of 9
the Rev. Wm. Tennant, [which narrates some almost incredible
particulars, but they are apparently well authenticated. Re-
ceived this noon a letter from my brother. Took a walk with
my class mate Wm. L. Brown, and discussed the propriety and 10
expediency of determining now on a missionary life — what
field to occupy, &c. It seems he has made up his mind to be
a foreign missionary. I pro tem. assumed the impropriety of
coming to any conclusion about what I thought we ought to
leave entirely to the guiding of Providence; at the same time
admitting that we ought to inform ourselves with respect to
missionary operations & the wants of the world. The Lord make
me willing to follow implicitly the guiding of his providence,
and bless me in obedience. This evening, attended our usual
college prayer meeting, which was uncommonly interesting. After
walked with my classmate, Henry Smith, and talked over the
influence of education in forming an energetic, decided and
perservering character. Afterwards studied Greek. Had the
blues very badly---

FRIDAY, MAY 29

Engaged today to speak in the Methodist meeting house the
West side of the bridge in this city, a week from tomorrow
forenoon. I spoke there for the first time in Providence two
or three Sundays since, and had a very free blessed time.

1. Horace Thomas Love (1808-1895), of Adamsville, N.Y., went to Corfu, Greece, as a Baptist missionary immediately after his graduation from Brown in 1836. On his return to America ten years later he preached at North Adams and East Abington, Mass., Brooklyn, Providence and Windsor, Vt. For ten years he was secretary of the American and Foreign Bible Society; for eleven years he was a trustee of Newton. — Catalogue of Brown University, 1832-3, 9; Pierce, 6; Brown, 150.
2. Imprisonment for debt was a reality in most states at the time of which Scott wrote. Kentucky was the first to abolish the practice, doing so in 1823. An article written in 1832 stated that New York was about to follow suit; it was estimated that 100,000 persons would benefit annually by the humanitarian edict. In Massachusetts a debt of as little as five or ten dollars could result in a jail sentence for a man; it was considered advanced that women were exempted, in 1831, from this provision. As late as 1830 Connecticut jailed five individuals for non-payment of debts of only a dollar each; 29 more were imprisoned that year for amounts of less than five dollars. The general trend of legislation in the different states was to liberalize terms or abolish debtors' prisons entirely; the writer of the article cited approved this trend. — Christian Watchman, Jan. 20, 1832, 10.
3. Jonathan Aldrich (1799-1862), "an active, zealous worker," graduated from Brown in 1826, then studied at Newton for a year. He became a Baptist minister, consecutively serving churches at West Dedham, East Cambridge, Worcester and Newburyport, Mass., Philadelphia, Baltimore and, turning again to New England, Middleborough, Mass. In 1853 he accepted an appointment as fund collector for the Missionary Union, his duty being to raise money for foreign missions. Aldrich was also the editor of a hymnal, The Sacred Lyre. — Cathcart, 22; Burrage; Hymn Writers, 661; Brown, 136; Pierce, 36.
4. At the African Church (Presbyterian), corner of Frankfort and William Streets, New York City, there was, at this time, a pastor named Wright. His given name was not listed in the city directory. — Longworth's American Almanac—1836, 745.
5. Increase Sumner Smith (1799-1866) graduated from Brown in 1821, becoming a tutor at the university for the two years immediately following, for the second of these years also serving as librarian. His later life was spent in teaching and farming. — Brown, 16, 59, 129.
6. "Derby Academy, a co-educational institution founded and endowed with about \$12,000 in 1784 by Sarah Derby (1714-1790), was opened in 1791." — Encyc. Brit. 1911, XIII, 514.
7. Edward Brooks Hall, D.D., (1800-1866) graduated from Harvard College in 1820 and from the Divinity School in 1824. Ordained pastor of the Unitarian church at Northampton, Mass., in 1826, he was forced to resign after only a year because of poor health. In 1831 he established the Unitarian Society of Grafton, Mass., but the next year he was installed at Providence as pastor of the First Congregational Society. Hall was much interested in educational and philanthropic institutions, as evidenced by his serving on a number of governing boards of such institutions. At the time of his death he was a trustee of Brown. — NCAB, VIII, 467.
8. Under the pseudonym of Diedrich Knickerbocker, Washington Irving (1783-1859) published in 1809 A History of New York, "a humorous satire which has been called 'the first great book of comic literature written by an American.'" It made Irving known abroad as well as in his own country. — Columbia, 898.

SUNDAY, MAY 31

At 9 o'clock this morning, went to the jail in this city, in company with Br. Love, of my class. He organized a bible class of seventeen there — all debtors — and gave each a Testament. The Lord smile upon the enterprise. Went over to the part where criminals are confined, and conversed through an aperture in the wall with D'Erfield (Vide March 22, 1834), who has been confined in his cell rather more than a year for forgery, and with whom, with four others, I once had a very singular, & somewhat romantic adventure. Heard, this forenoon, at First Baptist, Rev. Mr. Aldrich of E. Cambridge, preach. This afternoon, a stranger at Rev. Mr. Waterman's. This evening, a colored preacher — the Rev. Mr. Wright, pastor of the First colored Presbyterian Church in New York. He preached very well. Poor man! I do not see how he could preach at all amid such a racket as was made on the gallery stairs. It is shameful that any who pretend to call themselves gentlemen should go there, and after having gratified their curiosity to hear the voice of a colored man in the pulpit, then depart. He had a very large, respectable, and attentive [sic] congregation.

MONDAY, JUNE 1

Mr. Increase S. Smith, an old graduate of this University, and formerly a Tutor here, but at present Preceptor of the Derby Academy at Hingham, and a licentiate of a Unitarian church in that town, called upon me this afternoon. He preached in the city yesterday for the Rev. Mr. Hall. Accompanied him about the college premises into the new chapel, society rooms, &c. He is a gentleman, and learned and amiable. Urged me to call on him whenever I visit Hingham, which I shall do without fail.

SATURDAY, JUNE 6

Have been reading lately Knickerbocker's History of New York — a book filled with lurking humor; and Shakespeare. What a versatile, towering genius! It has almost disqualified me for reading any thing else.

SUNDAY, JUNE 7

This forenoon, preached at the Methodist meeting, in Friendship St. Prepared the discourse during the last week. Had a very good time, and may it do much good. The congregation listened attentively. Two of my classmates, Smith and Brown were there; the latter with his sister. This afternoon, heard the Rev. Mr. Binney of W. Boyleston, [sic] Mass. preach at Mr. Pattison's; and afterwards partook in the communion service. ---Did not, so much as I desire, discern my Lord's body. This evening heard Rev. Mr. Clark preach a very faithful sermon at Grace Church. Have to-day thought a good deal about my dear deceased mother. Oh! I bless God that I could have such a mother so long as I did---How she used to lean on my arm when we went to meeting together in Malden. How she delighted in wearying herself by attending to my necessities;

DIARY NOTES

1. This is one of the few instances in which Scott misused a word; an instance that is odd in view of his familiarity with the Bible, where the word "beget" is never applied to motherhood.

2. Jonathan Homer, D.D., (1759-1843) graduated from Harvard in 1777. He was ordained pastor of the (Congregational?) church at Newton, Mass., in 1782 and served there continuously until his death, 61 years later. — Newton Free Library.

3. Ezra Stiles Gannett (1801-1871) became assistant to William Ellery Channing of the Federal Street Church, Boston, upon graduating from Harvard in 1823. When Channing died, in 1842, Gannett succeeded him. He was a leader of conservative Unitarianism as opposed to Transcendentalism. — Columbia, 690.

4. There must have been a summer holiday, for on July 13, 1836, William Gammell, q. v., wrote to G. I. Chace: "Arrangements for Commencement are all made, honors assigned, and class dismissed and gone. It is thought we are to have an uncommonly good Commencement.---Eight of the seniors have been elected and initiated into Phi Beta Kappa." It was Gammell to whose lot fell the preparation of the seniors for their public appearance at Commencement. His labors in doing so "were unremitting. Nothing slipshod ever passed his scrutiny." Scott's was the first class to be drilled in its role by Gammell. — J. O. Murray: William Gammell---, 10-11, 16, 35-40.

and yet it was not a foolish vanity that made her love and doat on me so. I have been disgusted with some mothers, who whenever they speak of their sons, seem to me to say, 'well, really I begot a man!' How faithful was she in reproving me for my faults! and how heavenly minded!

1

SATURDAY, JUNE 13

Commenced boarding at Mrs. Martin's.

SUNDAY, JUNE 14

This morning took a class of young men in the Sabbath School of the First Baptist Society — very pleasant class — such an one as I have been wishing to obtain. Heard at Mr. Pattison's, the Rev. Mr. Horner, of Newton. I could not but venerate the man, but think that were he, in his advanced age, to give up preaching, he would secure much more respect and esteem. This afternoon, heard the Rev. E. S. Gannett, of Boston, preach at Mr. Farley's. — Unitarian, but very eloquent and sound in his discourse. I think he must have known that his words would produce little effect in securing the fruits of practical piety, when the root of the matter was wanting. This evening, attended at the Rev. Mr. Pattison's, the anniversary of the Providence Young Men's Bible Soc. — heard the Rev. Mr. Clark, (Episcopal) — Rev. Mr. Binney & Dr. Wayland, (Baptist,) — and Rev. Messrs. Hall & Gannett, (Unitarian) speak on resolutions. The last gentleman made a most splendid effort. He seemed to throw his whole soul into his subject. The audience was large and attentive — and the whole went off in a most interesting manner. May the services do much to promote the Bible cause in Rhode Island; for surely much is needed.

2

3

SUNDAY, JUNE 21

Attended my bible-class this morning---All the six who were present last Sabbath morning were there, and two others, which was quite encouraging. The lesson which was the last part of the 20th, & part of the 21st chap. of Acts was very interesting, and the class seemed disposed to talk it over very sociably with me. Oh! that I may be of some service to those young men.---Heard Mr. Pattison preach forenoon & afternoon. This afternoon he preached---an excellent sermon---adapted to promote an interest in the Education cause. Attended the Dr.'s Bible Class this evening which was unusually interesting; and afterwards went down to the Rev. Mr. Waterman's vestry, and heard him gather up the fragments of a journey he has recently made.---

TUESDAY, JUNE 30

Resolved, that I, Jacob R. Scott, will not purchase another cigar this term — three whole weeks, and a day or two more! unequalled firmness! — but — but what? —don't know that I shall refuse to smoke when offered a cigar!!

MONDAY, AUG. 29

Gave a note for \$100 payable four months from date at

4

1. Scott left no details of his graduation day but it is probable that the description of Brown's commencement of 1835, written by the English visitors Cox and Hoby, was substantially what took place.

At this time Brown had a faculty of eight and a student body of 167. The graduation ceremonies were held at the First Baptist Church, Providence, when what the Englishmen called "certificates" were presented to each senior "with the customary Latin form of announcement." Professors wore gowns but the students did not — with a marked exception. A few gowns, "kept for the occasion," were handed from one youthful speaker to another as he took his turn upon the platform. Scott, as the declaimer of his own verses, doubtless thrust his arms into a borrowed gown for his brief interlude of glory. It was no small audience that witnessed the ceremonies: a full 3,000 were present.

In fact, so many attended commencement that at the "sumptuous banquet" that followed the exercises it was necessary for the guests to eat in relays. The feast began at noon in the university dining hall, the commencement exercises proper having taken place in the forenoon.

Cox and Hoby found the academic procession different from "the splendid exhibitions at Oxford and Cambridge" in its plain republican appearance. The procession was formed with the faculty at its head, with the students following in order of rank, the best ones coming last. On entering the church, however, a maneuver something like a figure in a grand march was executed so that the top scholars went into the church at the heels of the faculty. The British visitors observed that the effect of the long procession winding down the steep hill under the shadows of the elms was impressive. — Cox and Hoby: op. cit., 408-16.

No record has been found of Scott's standing in his class but it is clear, from his not having been elected to Phi Beta Kappa as an undergraduate, that he was not near the top. H. T. Love, q. v., was valedictorian. The oldest man in this class of 24 was E. A. Bennett, born in 1806; the youngest was T. J. Randolph, born in 1818. Scott, who was 21 when he graduated, was a year younger than the average but a year older than the median. Eight members of the Class of 1836, including Scott, became clergymen, seven practiced law, three were merchants and manufacturers, three more were teachers, one was a horticulturist, one a calico printer and one died before entering upon a career. W. L. Brown and W. H. Potter outlived their classmates, both surviving until 1908. — Guild, 398-9; Brown, 149-51; W. T. Hastings, ed.: Century of Scholars: Rhode Island Alpha of Phi Beta Kappa —, 91.

2. Elisha C. Wells and Thompson Wells were merchant tailors at 21 Market Square, Providence. — Providence Public Library.

3. Betsey Mackintosh of Boston became the second wife of Simon Hastings (1771-1840), January 4, 1806. She was born in 1786 and was still living in 1865. — L. N. H. Buckminster: Hastings Memorial, 128-30.

Betsey (Mackintosh) Hastings was fifteen months older than her sister Eunice, Scott's mother, whom she outlived by at least 31 years. — Family records in the keeping of RES.

Randolph Bank. (Paid.)

WEDNESDAY, SEP. 7

To day, graduated from college. Spoke a Poem —Paulin 1
Athens.

FRIDAY, SEP. 9

Have squared up accounts with all creditors in Providence, except E. C. & T. Wells, and balanced their account 2
with a due bill for \$55.40.

WEDNESDAY, SEP. 14

Set out for Philadelphia in company with my Aunt Hastings. Arrived at Leicester about 10, A. M. and passed the 3
day very pleasantly in the family of Horatio G. Henshaw, Esq. 4
(See over)

THURSDAY, SEP. 15

Rode in the stage to Hartford, & met with a little accident on the road to diversify the monotony of the way. We had reason for gratitude that no one was injured.

FRIDAY, SEP. 16

At 2 o'clk P. M. Started from Hartford for New York in the Steam-boat Lexington. Got aground — incident relative to the mother & her infant of 5 months, left on board of the Bunker Hill.

SATURDAY, SEP. 17

Arrived in New York at 5, this morning, & went immediately on board the Swan steam boat for Amboy, N. J. whence we were taken by rail road to Bordentown, N. J. Peaches. — Apples — Bonaparte's Residence, &c. Whence by steamboat Trenton down the Delaware to Philadelphia, where arrived about 2 P. M. Cousin S. Dexter Hastings met us at Bristol, 5
also cousin Jane; & Dexter's intended. Put up with Dexter 6&7
at Mrs. Dungan's, Madison St. Visited Fairmount Water Works 8
this afternoon — magnificent! & yet the plan of them is intelligible, nay, obvious to one acquainted with the simple elements of mechanics.

SUNDAY, SEP. 18

This forenoon, yielded to the solicitation of Rev. J. L. Grant, & preached for him in the Vine St. Presby[terian] 9
Church. --- Very interesting auditory. Afternoon heard Mr. Grant. This evening, attended Sansom st. Bapt[ist] & heard Rev. Mr. Gillett. 10

TUESDAY, SEP. 20

Have been visiting public places & institutions, calling on relatives & friends. Mint — Navy Yard, & largest 11
ship Pennsylvania in the world — Museum — State House — Exchange — Girard College — Fairmount again — Pratt's 12
Garden — Mount Pleasant — Germantown — Manayunk — Wissahicken Creek, & Ride on Horseback --- Beautiful City — best

DIARY NOTES
(Continued From Page 180.)

4. Horatio G. Henshaw, of Worcester, and Elizabeth Hastings were married March 18, 1816. — Vital Records of Leicester ---

There was evidently a tie between the Hastings family and Squire Henshaw through this marriage. It is not unlikely that his wife was a daughter of Scott's "Aunt Hastings."

Horatio Gates Henshaw (1782-1860) was the son of Col. William Hastings and his first wife, Ruth Sargent, who had thirteen children. H. G. Henshaw was cashier of the Leicester Bank for twenty years, resigning in 1845. He was also a justice of the peace. Henshaw's avocation was writing articles on local history, especially of the Revolutionary period. Many of these accounts were published in the Worcester Spy. — New England Historic Genealogical Society Register, XIV, 287; XXIII, 451.

5. Samuel Dexter Hastings (b. 1816) was the son of Simon and Betsey (Mackintosh) Hastings. He was born at Leicester, Mass., moved to Philadelphia as a young man and later went to Wisconsin. There he served three terms as state treasurer, also being elected to the state legislature several times. — Buckminster: op. cit., 128-30.

6. Jane Baldwin Hastings (b. 1814), sister of the above, bore the same given name as an older sister who died in infancy. She married Elisha Swinney at Philadelphia in 1838. — Same.

7. Margaretta Schubert became the wife of Samuel Dexter Hastings at Philadelphia, August 1, 1837. They became the parents of five children. — Same.

8. Mrs. M. Dungan conducted a tavern at 57 George Street in 1837. — Free Library of Philadelphia.

9. John L. Grant was pastor of the Eleventh Presbyterian Church, situated at the corner of Vine and 13th Streets, Philadelphia, from at least 1835 to 1837. — Free Library of Philadelphia.

10. Abram D. Gillette (1807-1882) was educated at Hamilton and Union Colleges. He also studied at Madison University but had to interrupt his education because of a disease of the eyes. His "graceful manners, unselfish disposition and cultured mind gave him access in Philadelphia, Washington and New York" (in which cities he held pastorates) "to the best society." He edited Minutes of the Philadelphia Association, 1707-1807, travelled abroad for his health and everywhere he went made lasting friendships. — Cathcart, 455; Burrage: Hymn Writers, 323-5.

11. If Scott was aware of it, the mint at Philadelphia held a special significance for him. His father, James Scott, was the recipient, in 1800, of a Franklin medal. Such medals came into being, physically, at this mint, but their story is both longer and more interesting than the bare statement suggests.

Benjamin Franklin, by his will, established a fund of one hundred pounds sterling, the income from which was to be expended in "silver medals as honorary rewards to the pupils of the free school belonging to the town of Boston." The first medals were awarded in 1792 and their successors are still

conveyed, on the recommendation of the head masters of the Boston Latin, School, Boston Technical High School, English High School and the High School of Commerce, to those graduates who have attained high rank in scholarship and conduct. Until 1949 these medals were stamped by the United States Mint at Philadelphia; since then they have been struck by a commercial firm, the mint no longer entering into competition with private industry in the manufacture of medals. — The School Committee of the City of Boston.

12. Girard College is "not really a college at all, but the richest boarding school in the world." It was founded by Stephen Girard (1750-1831), a French-born American financier and philanthropist, who left over six million dollars to endow a school for fatherless white boys. Girard's will provided that "no---minister of any sect whatsoever" was to be permitted within the college's walls; while this provision is still in effect, devotional exercises, conducted by laymen, are held regularly.

The school's curriculum is two-fold. The usual high school subjects are studied; in addition, each boy, after being shown the rudiments of ten different trades, selects one of them and is thoroughly trained in it. For many years each boy was indentured until he became of age. Girard College is much more than a trade school, however, and care is taken to instruct each boy in such social graces as reading music, dancing and even how to dine out.

At the time Scott first visited Philadelphia, Girard College was just being built. Work on the forty-two-acre campus and on the classical buildings that house the school was started in 1833 but due to a protracted lawsuit, in which Daniel Webster represented the heirs who vainly tried to break Girard's will, it was not opened until 1848. — Time (May 31, 1948), 40; Columbia, 722; Encyc. Brit. 1947, X, 366.

1. Mary S. Carleton (d. after 1884) married Luther F. Beecher, q. v., in 1844 at Brookline, Mass. — Two unidentified clippings in the keeping of RES.

2. Eliza Carleton (1800-1878), daughter of Jonathan and Hannah (Sawyer) Carleton, married Samuel Atwood Shurtleff (1792-1873) in 1820. Her husband was a doctor who practiced in Boston until 1838 and after that in Brookline. The Shurtleffs were originally Baptists but eventually became Swedenborgians. Eight children were born to them between 1821 and 1840. In the latter year Eliza (Carleton) Shurtleff's portrait was painted by Alexander. — Benjamin Shurtleff: Descendants of William Shurtleff of Plymouth and Marshfield, Massachusetts, I, 155-7.

3. Zenas D. Bassett was one of the owners of the Cameo, brig of Boston, which was built at Rochester and registered Jan. 23, 1826. — American Antiquarian Society.

4. Daniel Chessman (1787-1839) graduated from Brown in 1811 and became a Baptist clergyman with pastorates scattered throughout New England. — Cathcart, 208; Brown, 115.

A letter of recommendation on Scott's behalf, signed by D. Chessman, pastor of Hyannis Baptist Church, July 14, 1838, is in the keeping of RES.

5. Hyannis was "six miles south from the court-house" of Barnstable. — Hayward, 31.

6. Andover, 22 miles north of Boston, presented "a great variety of delightful scenery" and, by virtue of being the seat of Phillips Academy, Abbot Academy and the theological seminary, had become chosen resort of many who desire to favor their children with the best means of obtaining a thorough education." — Same, 26-7.

7. Possibly Joseph Farnum who, in 1837, was a wood dealer in Salem. — Essex Institute.

in the world, I should think for a residence. Boston, however has the advantage in point of literary advancement.

WEDNESDAY, SEP. 21

Left Philad[elphia] at 6, A. M. after a most delightful visit. Arrived in N. Y. about 2, P. M. wherein I travelled until about 5, P. M. when I set out in the Steam b[oa]t Boston for Providence, where we arrived,

THURSDAY, SEP. 22

at about 11, A. M. & in Boston, 1½ P. M. I think I have derived essential advantage from my tour, and would not recal [sic] it for a consideration much greater than time & expense.

FRIDAY, SEP. 23

Went to Andover, & made a pleasant call on my friend Carleton & lady. Miss Mary, & Mrs. Shurtleff, his sisters, were also there. Returned and passed the night in Malden. 1&2

SATURDAY, SEP. 24

Bid adieu to Malden this morning. Also, left Boston at 10 P. M. in Barnstable Packet, schooner Globe, Hinckley.

SUNDAY, SEP. 25

Arrived at Barnstable about 9, A. M. Walked over to Hyannis in company with Capt. Bassett, and heard Rev. Mr. Chessman preach 3 times. 3
4

MONDAY, SEP. 26

To-day, commenced my school in Hyannis. The Lord make me useful and successful.

FRIDAY, DEC. 16

Examination at the close of my 1st term at Hyannis. Went off finely, whereat the people seemed much pleased. Went over to Barnstable, after 9, P. M. 5

SATURDAY, DEC. 17

Rode to Boston in the stage — very stormy, crowded---

SUNDAY, DEC. 18

---in Boston.

MONDAY, DEC. 19

9, A. M. Went per Railroad to Andover, to visit my friend Carleton. A little after 2, P. M. set out with friend Carleton & walked from Andover, to Salem, 16 miles—one of the most delightful walks I recollect to have taken. 6

TUESDAY, DEC. 20

In the good city of Salem — last night after spending the evening at M. Shepard, Esq's in company with Perkins Shepard, Stephen O. Shepard, G. J. Carleton, & Jo Farnan, 7

1. Later (June 6, 1842) Scott was to refer to Newton Theological Institution as "the brightest spot on earth" but evidently his first impression of it was a mixed one. From contemporary as well as historical records it is difficult, at this date, to discover what facts about it, even on a first visit, could have displeased him.

Newton, in 1837, was a young school. Established in 1826 by the Massachusetts Baptist Education Society, it had every advantage of faculty, setting and accommodations.

Irah Chase headed the small but distinguished group of professors, the others being Henry Jones Ripley, James Davis Knowles and Barnas Sears. With a student body numbering between 30 and 35, classes were small and each student had the advantage of being in close contact with all four faculty members.

The seminary was pleasantly located on a hill overlooking the village of Newton Centre. It was originally a gentleman's estate, designed for what today's advertisers call gracious living. The mansion house, a three-story building containing a chapel, recitation-rooms and steward's quarters, had dignity as well as beauty. A second building, the gift of the same Nicholas Brown who was so liberal a donor to Brown University, was erected in 1828 and housed a reading-room, library and 31 rooms for students, each with an adjoining bedroom. Also on the grounds, which were traversed by tree-lined avenues, were three imposing houses for professors and their families. A farm of 80 acres adjoined the campus and was operated for the benefit of the institution. The entire setting, the one-time Peck estate, was a delight to the eye.

Scott was well equipped to meet the entrance requirements. Newton was "open to all those who, together with the requisite literary qualifications, gave evidence of possessing genuine piety, and of being influenced by proper motives, to pursue theological studies, and who, moreover, presented certificates from the churches of which they were members, approving of their devoting themselves to the work of the ministry."

And finally, there was a practical feature of this seminary which should have appealed strongly to Scott, whose funds were chronically low; there was no charge "for tuition, room-rent, furniture or the use of the library." — Pierce, xii, 24-5; Hayward, 220-1; Baptist Memorials (1842), 89.

1836 (Aged 21)

DIARY OF JACOB R. SCOTT

went home with S. O. [Shepard] & spent the night with him. To-day, passed in company with my friend T. P. Shepard at his father's.

WEDNESDAY, DEC. 21

At 2, P. M. jumped into stage for Boston.

THURSDAY, DEC. 22

Went to Randolph to see friend C. Sawyer, & pay note at Bank. His wife very low — much affected by seeing me — but---resigned to the will of GOD.

FRIDAY, DEC. 23

Returned to Boston.

SATURDAY, DEC. 24

Went to Malden in the evening in company with friend Carleton.

SUNDAY, DEC. 25

Returned to Boston, after hearing friend [Carleton] partly through a sermon this forenoon — it being Christmas, my brother & other friends insisted on my dining in the city.

MONDAY, DEC. 26

Set off in stage for Hyannis at 4, A. M. and arrive at 8, P. M. through mud & mire. My vacation I have passed very pleasantly in the Society of my relatives & old friends, and I find myself quite recruited for another 3 months' toil. May I be grateful to my Heavenly Father who giveth us all things richly to enjoy.

SATURDAY, MAR. 18

Second term of my school closed.

SUNDAY, MAR. 19

Rode over to Barnstable on my way to Boston, & passed the night at Lewis's Hotel.

MONDAY, MAR. 20

5, P. M. Arrived in Boston, & found my friends in their usual health, &c.

WEDNESDAY, MAR. 22

Visited Newton Theological Seminary, which I anticipate entering next fall. Pleased with some things, & displeased with others.

1

FRIDAY, MAR. 24

To Andover, & back by way of Malden.

SATURDAY, MAR. 25

To Andover again.

SUNDAY, MAR. 26

Preached for Br. Carleton all day, & made a pleasant vis-

1. It was on June 3, 1837, that Scott sent to G. J. Carleton the lines on the birth of the latter's first child which are quoted elsewhere in this book.
2. Osterville (Oysterville) is two miles south of Hyannis. — Hayward, 31.
3. Zenas Atkins (1805-1871) was in the business of coastwise shipping and owned a sailing vessel. At Old Harbor, Chatham, Mass., he built a large Cape Cod house which was the family homestead for many years. Captain Atkins died of a heart attack while he was attending a Baptist prayer meeting in Meriden, Conn. — Mrs. J. W. Wilson, North Chatham, Mass.
4. Thomas Gould was one of four men who, in 1843, bought the Tremont Theatre, Boston, to convert it into headquarters for New England Baptists. The sanctuary, after extensive alterations had been made, seated 2,000; the building also housed many denominational bodies such as missionary societies. Tremont Temple, as the structure was called, became "the grand gathering-place of Boston Baptists and the home of New England Baptist institutions." Baptist historians credit Gould and his associates with forming a plan "of consecrated genius," and by their generosity and forethought executing that plan in such a way as to be worthy "of the devout gratitude of Baptists everywhere." — Cathcart, 1162, 1164.
5. Charles Otis Kimball (1792-1852) graduated from Waterville College in 1828 and was awarded an honorary A. M. the same year by Brown. He was a clergyman at Methuen, Mass. — Brown, 1138.

it. Returned to Boston.

MONDAY, MAR. 27

Set out in stage for Hyannis, having passed my brief vacation very pleasantly in visiting my friends & relatives in Boston & vicinity.

TUESDAY, MAR. 28

Commenced my 3rd term of the High School — under improved auspices.

THURSDAY, JUNE 8

This afternoon delivered the address at the laying of the Corner Stone of the Bapt[ist] Meeting House, about to be erected at Osterville.

1

2

TUESDAY, JUNE 20

Closed my 3rd quarter at Hyannis.

THURSDAY, JUNE 22

This morn[ing], 4 o'clock, set sail from Barnstable for Boston. Arrived, after a passage, tedious for its length, & the sea-sickness I endured, about midnight.

FRIDAY, JUNE 23

Left the packet, and went to my friends in the city. Find them in usual health.---

SATURDAY, JUL. 1

This evening, $\frac{1}{2}$ past 9, sailed from Boston for the Cape. Have seen many of my friends, & enjoyed a pleasant visit.

MONDAY, JUL. 3

Commenced a new quarter at Hyannis. Prospect of a large & toilsome school, for the proper discharge of the duties of which may the Lord grant me strength & grace.

WEDNESDAY, AUG. 2

Rode to Chatham, to attend the Bapt[ist] Association which commences its session today. Put up with Capt. Zenas Atkins, at Old Harbor.

3

THURSDAY, AUG. 3

The Association having resolved itself into a Sabbath Sch[ool] Convention, was called upon to address the teachers. Br. Gould of Boston spoke to the scholars, & Br. C. O. Kimball, of Boston, the Parents. Appointed to prepare the minutes of the Association for the press, & superintend their printing and publication.

4

5

FRIDAY, AUG. 4

Returned early this morn[ing] to Hyannis. The session was harmonious and pleasant.

SATURDAY, SEP. 2

Rec[eiv]ed from Br. Hall the documents for the Minutes.

DIARY NOTES

1. J. D. Knowles, q. v., one of Scott's professors at Newton, wrote a long and glowing review of S. T. Bloomfield's Greek Testament---Especially Adapted for the Use of Academical Students for a periodical of which he was editor. Of the first American edition, published in 1837, he wrote, "We doubt if a more valuable addition to biblical criticism has appeared from the English press." — Christian Review, II (1837), 147-7, 210-26.
2. Probably of the Hallet family of Yarmouth, Mass. — American Antiquarian Society.

TUESDAY, SEP. 26

To day concluded with an examination a term of incessant toil; and with the term, a year in Hyannis. Have succeeded better, and enjoyed my situation more than I could anticipate. Have engaged to return hither, and continue longer — a reluctant decision; but apparently dictated by the Providence of GOD. — Minutes about ready to be issued.

MONDAY, OCT. 2

Took stage for Boston.

SATURDAY, OCT. 14

Set sail for Barnstable. My vacation has fled away. Have visited Boston, Salem, Andover, Malden, Hingham, Randolph, &c. and passed my time very agreeably among my friends. Feel somewhat recruited for the labor of another quarter. Have purchased Hebrew books, & Bloomfield's Greek Testament & design devoting my leisure to their study.

MONDAY, OCT. 16

Commence the 1st quarter of my second year. -- on my own responsibility. The Lord grant me grace to be useful and successful in my duties. Begin Hebrew sine tutore. Shall devote my scanty leisure to its study. Also, Bloomfield's Greek Testament.

TUESDAY, OCT. 24

Left Capt. Bassett's this evening, & commenced boarding at Capt. Warren Hallet's.

WEDNESDAY, NOV. 15

Set out this morning early for Sandwich to attend the Barnstable County Teachers' Association. Attended the exercises which were as follows: Introductory Lecture by Rev. Mr. Merrick, in the forenoon. P. M. Lectures by Messrs. Mansfield & Fessenden. Evening, delivered a lecture on Reading, which took much beyond my expectations; after which, another lecture was delivered by Mr. Hinckley of Sandwich?

THURSDAY, NOV. 16

This forenoon, lecture by Rev. Mr. Cobb; and discussion, in which I took an active part. This afternoon, discussions and a lecture by Mr. Giles. Left at 4, P. M. with Mr. Martin, for Hyannis. Exercises quite interesting & profitable. Put up with Chas. B. H. Fessenden, the young lawyer, at his hospitable & worthy father's house.

MONDAY, DEC. 25

About a fortnight since, having been appointed a leader on a discussion whether violent self defence be justifiable, I was led to investigate the subject, and come to the conclusion that it was not. The Gospel principle I was enabled to see clearly in regard to nations and individuals. I was mentioning my change of sentiments at Rev. Mr. Chessman's, in a little party assembled there, when Mr. Chessman says, "Well, then, you are just the man to deliver us our Peace address at Osterville, on the 25th — the anniversary of the Barnstable county Peace Society." The result has been, have to day delivered the address as proposed. Spoke for 50 minutes to a very attentive auditory. God grant the effort may subserve his cause.

DIARY NOTES

1. William L. Dennis (1811-1874) was educated at the academy at East Greenwich, R. I. Until 1853 he was a Baptist clergyman; in that year he withdrew from the ministry and was admitted to the bar in Philadelphia. — Burrage: Hymn Writers, 350-2.

2. George Lovell of Osterville started the Dispatch line of packets between Boston and New York just after the War of 1812. His ships also carried slaves. He was one of the owners of the brig Cameo of Boston, which was commissioned in 1826. — American Antiquarian Society.

3. George Washington Niles (1817-1888) graduated from Dartmouth in 1838. "It is possible that Niles was teaching during the winter vacation of 1837-8, for at that time students who engaged in teaching school to help pay college expenses had a vacation for fourteen weeks from November 25. This might possibly account for Niles' presence in Hyannis, though Dartmouth students did not, as a rule, go so far afield to teach during the college year." Niles' interest in debating was indicated by his being a member of the Debating Society at Dartmouth while he was an undergraduate there. As for his later career, "he read law, and practiced---in New York City, where he died." — Alumni Records Office, Dartmouth College.

THURSDAY, JAN. 4

Delivered the introductory lecture before the Hyannis Lyceum. Subject — Education. Chosen Vice President & chairman of the committee for procuring lecturers.

SATURDAY, JAN. 6

Closed another quarter of my school.

THURSDAY, JAN. 11

After a short vacation, I again resume my labors. I closed my last quarter almost run down in point of health and strength; and I hardly feel, after so short a recess prepared to enter again upon my labors. I have not rested during my vacation, but have been going from its commencement to its end. Have visited Osterville and Barnstable (North Side, besides calling upon friends in Hyannis.---

SATURDAY, JAN. 13

Lost my wallet, containing about twenty dollars, papers, &c.

SUNDAY, JAN. 14

In Osterville. Preached in A. M. Listened to Mr. Dennis 1 in P. M.

MONDAY, FEB. 5

Settled with Capt. W. Hallet, up to Jan. 17th, 1838.

THURSDAY, FEB. 8

At Anti-Slavery meeting held in Centerville offered and sustained the following Resolution: — Resolved, that Slavery, as recognised in the Constitution of the U. S. being unequal & unjust in its operation towards the non-slave-holding States, constitutes an element of disunion; and that every attempt to extend and perpetuate the institution is fraught with peril to the Union.

TUESDAY, FEB. 13

Teachers' Association at Osterville. Attended, & appointed Secretary pro tem. Discussed a number of subjects.

WEDNESDAY, FEB. 14

Association continued. Delivered a lecture this afternoon, & took an active part in discussions. Intended to return to Hyannis; but induced by Capt. Lovell to remain until tomorrow 2 morning.

THURSDAY, FEB. 15

Br. Lovell took me over to Hyannis. Arrived about 9 o'clock; and was going to school before returning to Capt. Hallet's, when I was called after to go to my boarding-place, for there was a gentleman there who had come last night from a distance of 100 miles to see me. Thought I, Carleton has come at last; and sure enough, it was he. But what an aggravation! I could enjoy but a half hour with him, before he was obliged to leave. Yet that half hour's interview was like cold water to a thirsty soul.

FRIDAY, FEB. 23

Evening Engaged in a public discussion on the subject of self defence with Mr. Geo. W. Niles, of Dartmouth College, at 3 the Baptist Meeting House in Hyannis. Crowded audience. Was favored with much freedom in pleading for the Gospel principle of non-resistance, and confirmed in my views on the subject by the manner in which they stood the test of an able examination. (Straw story & Mr. Davis, a few weeks since —)

1. Marshpee, now shortened to Mashpee, was one of the earliest Indian reservations in America, having been established in 1660. Richard Bourne, an English evangelist, obtained a deed that year to a 14,000-acre tract of land near Sandwich for the purpose of having a place set apart where the Indians "might remain in peace from generation to generation." Bourne failed to foresee that, through intermarriage, there would eventually be no pure-blooded Marshpee Indians left. By 1846 there were only seven of them; by 1870 there were none at all and the area was incorporated into a town. The 1930 population was a well-stirred mixture of Indian, white, negro and Portuguese strains, with the Indian far from predominant.

Bourne was not the only Englishman to evidence concern for the Marshpee Indians in Colonial times. Dr. Samuel Williams left his estate to Harvard in 1790 but it was with the proviso that £ 60 a year be paid to preachers to these Indians. As late as 1922 the Baptist church, then the only one at Mashpee, received \$650 annually from this fund. — G. E. E. Lindquist: The Red Man in the United States, 93-4; H. C. Kittredge: Cape Cod, Its People and Their History, 51; A. E. Rothery: Cape Cod New and Old, 226-39; Hayward, 196.

2. See diary, Sept. 9, 1836 (page 181).

3. James Lawrence Scott (1813-1902) was the first child of James and Eunice Scott. When he was five months old he was baptized by the Rev. John S. J. Gardiner, rector of Trinity Episcopal Church, Boston. He was 25 before he started his studies for the ministry, which he pursued at Worcester, Mass. and Hartford, Conn. He graduated from what is now Trinity College in 1843 and two years later was ordained at Clappville, Mass. He took charge of that parish for four years, then was transferred to St. John's Church at Washington, Conn., where he served eighteen years. During the latter part of this rectorship he also edited The Calendar, which later was absorbed into The Churchman. St. Michael's Church at Naugatuck, Conn., was in his charge for the next eleven years. His active service ended at Trinity Church, Bristol, Conn., where he remained three years. The three-fold ties J. L. Scott had with Trinity seem symbolic -- he was baptized in a church of that name, graduated from a college that now bears it and his final service was at another church by the same name. For the last twenty years of his life he lived at Wallingford, Conn., growing increasingly deaf as well as completely blind, in spite of which he attended public worship from time to time. During the last years of his life he was the oldest living graduate of his college and was honored accordingly. — Trinity College; Trinity Tablet, XXXV, #9 (Apr. 15, 1902), n. p.; Hayward, 85; Diary, Nov. 30, 1834, May 8 and Sept. 5, 1838, Aug. 3, 1843, Oct. 31, 1845.

WEDNESDAY, MAR. 14

Have been to Marshpee, to attend the services of the constitution and organization of a Bapt^{ist} church among the native indians there. Very civil people. May the labors of Br. Perry among them be blessed, and the church built up in numbers and graces. 1

SATURDAY, MAR. 17

Mailed a letter to E. C. & T. Wells, containing \$60, in full of their demand, per due-bill. 2

WEDNESDAY, APR. 4

Closed the second term of my second year in Hyannis; with an examination of the school to day. Passed off well. I have much to thank GOD for---May I make a suitable return---

THURSDAY, APR. 5

Set out in the Packet "Mail" for Boston. Had a beautiful prospect for a run, when lo! & behold, stranded on the bar outside Barnstable Harbor, where we contented ourselves as well as we could for 12 hours. The tide took us off in the morning (Apr. 6), and after a fine passage, landed in Boston in the evening. Found friends generally well.

MONDAY, APR. 9

Left Boston for Salem. Put up with my friend Shepard.

FRIDAY, APR. 13

Returned to Boston, having protracted my visit to Salem two days longer than I intended — a satisfactory evidence of its pleasantness.

SATURDAY, APR. 14

To Andover. Delighted to meet with my dear friends there.

SUNDAY, APR. 15

Friend Carleton ill this P. M. Preached for him with considerable freedom. Visited friend C. C. Jewett at the Theological Institution in the evening.

MONDAY, APR. 16

Visited the Institution. Noble Library! "Dawdled" with Carleton, &c. "Providentially" prevented from returning to Boston.

TUESDAY, APR. 17

Returned to Boston this P. M. after a very pleasant visit. (Three presents.) From Boston to Malden.

THURSDAY, APR. 19

From Malden to Boston, after an agreeable visit. From Boston to Randolph to see my friend Sawyer.

FRIDAY, APR. 20

To Boston again. Fine visit to Randolph.

SATURDAY, APR. 21

Ended my visitings by embarking in the packet for Barnstable, about 9, P. M. My visit has been a very delightful one, and I am quite recruited for another three months' siege. Have found much occasion for gratitude to my Heavenly Father in the events of the vacation; particularly, that my dear brother James appears to feel very differently upon religious subjects from formerly. May the Holy Spirit mature the work---My faith is much increased. I think my brother has been the subject of my sincere prayers. If my own cannot prevail, I am confident that my dear mother's will not be lost. 3

DIARY NOTES

1. James Barnaby (1787-1877), "a man of remarkable physical endurance," preached without missing a Sunday for 40 years. He was the pastor of Baptist churches at Hardwick, New Bedford, Amesbury and elsewhere in Massachusetts. He was also engaged in work for the Baptist Sunday-School Union. — Cathcart, 80.
2. Probably the same Captain Bearse who was master of the brig Patapsco on which A. N. Arnold, q. v., sailed for Greece in 1844. — Mssny. Jubilee, 237.
3. This was as close as Scott, a Baptist, could come to being a child's godfather. He never referred to Emily again in his diary, however.

SUNDAY, APR. 22

Arrived at Hyannis, 8 o'clock, A. M. Heard Rev. Mr. Barnaby preach.

MONDAY, APR. 23

Commenced the third term of my second year at Hyannis with good prospects for the quarter.

WEDNESDAY, APR. 25

There appears a remarkably interesting reformation among the young people & children of this village. Already some half dozen of my scholars have expressed hopes. The prevalent religious feeling make [sic] my labors much more pleasant. GOD grant that the work be genuine and permanent---Presented a silver spoon to Miss Emily Hallet Bearse, daughter of Capt. Sylvester Bearse, of this village, & a granddaughter [sic] of my host. I named her.

TUESDAY, MAY 8

This evening, my heart has been made glad by the reception and perusal of a letter from my brother in which he communicates as follows: "I begin to hope that the hope you expressed in a former letter that the hearing of the gospel would have its proper effect upon my heart -- if not now fulfilled, is partly; for I have an interest in it now I had not before. I begin to seek for a knowledge of it from different motives; and I seem to understand it differently." I can say, "I will be glad, & rejoice in thee; I will sing praise to thy name, oh thou Most High." Lord, perfect thy work.

WEDNESDAY, MAY 9

Have to day been attending the exercises of the Ministerial Conference of Barnstable County, held in this village. Exercise consisted of written sermon presented by Br. Barnaby, of Harwich for criticism. Essay I John III. 9. by Br. Chessman. Examination of skeletons of sermons. Mine from Ex. 14: 15 and preaching and other devotional exercises. My appointment for session in July to be held at Brewster is an essay on Romans 7:24.

SUNDAY, MAY 13

Passed this Day with Br. Dennis, at Osterville. Preached in the afternoon---

SUNDAY, JUNE 3

Preached in Osterville---Very interesting seasons.

FRIDAY, JUNE 8

My brother agreeably surprised me by his arrival.

SUNDAY, JUNE 10

To-day, in Hyannis, as last Sabbath in Osterville.

THURSDAY, JUNE 14

Brother left this morning after a very pleasant visit -- at least, it was so to me. Expect him back soon.

TUESDAY, JUL. 3

To-day, paid Capt. Warren Hallet \$38.87, making \$58.87, since settlement of Jan. 17th.

FRIDAY, JUL. 6

My brother arrived. He has determined on preparation for a collegiate course in anticipation of the Gospel ministry. GOD grant him success. I can hardly realize that the object

1

2

3

DIARY NOTES

1. His employers were satisfied with his teaching, judging from a letter written on this date by D. Chessman, q. v. The letter states that Scott had been "nearly two years the preceptor of the High School" and described him as "competent to give instruction in all the branches usually taught in our best schools." — MS in the keeping of RES.

2. John Coggeshall (1777-1855) was a New Bedford merchant who by 1852 had amassed property worth \$100,000. Unfortunately he "considerably outlived his intellect" and in spite of his comfortable circumstances died in fear of the poor house. — C. P. and T. R. Coggeshall, comps.: Coggeshalls in America, 128-9.

3. Caroline Coggeshall (1822-1884) was the tenth and youngest child of John Coggeshall, above, and his wife Elizabeth Brown. She married Rufus Bates in 1843 as her first husband; her second was Theophilus Sanderson. — Same.

4. Probably either Samuel Atwood Shurtleff (1792-1873) who married Eliza Carleton, q. v., or his eldest brother, Benjamin Shurtleff (1775-1847). Both were doctors who practiced in or near Boston. The latter doctor gave \$10,000 to Alton College in 1835, whereupon it changed its name to Shurtleff College. — Shurtleff: op. cit., I, 155-7; Cathcart, 1057.

for which I have offered so many prayers is in so promising a train of accomplishment. My faithlessness is rebuked. May I be suitably grateful.

WEDNESDAY, JUL. 11

Last evening, rode, in company with Br. Wm. L. Dennis, of Osterville, to Brewster, 15 miles down the Cape, to attend the ministers' meeting. Last evening, heard Br. Dennis preach--- This forenoon, the usual business of the meeting. Presented an exegetical view of Romans, 7:24. This P. M. Sermon by Br. Barnaby; & accounts of the churches. I presented that of the Hyannis church. Returned in the evening.

SATURDAY, JUL. 14

Closed another quarter. "Thanks to GOD for all his mercies." 1

SUNDAY, JUL. 15

6 o'clock, P. M. Set out for Boston per packet.

MONDAY, JUL. 16

Arrived. Passed the forenoon, in transacting business committed to my charge. Made one or two calls, and at 5½ P. M. set out for Andover, per railroad. Found friend Carleton & family well. J. Coggeshall, Esq. & daughter, of New Bedford, there. 2

TUESDAY, JUL. 17

This P. M. went to Lowell in company with friend Carleton, Mr. Coggeshall, & Miss Caroline. Gratifying visit. 3

WEDNESDAY, JUL. 18

Have been a fishing with friend G. J. Carleton. Caught a mess. Found on our return to the house, Miss M. S. Carleton, & Miss Mary Sawyer arrived.

THURSDAY, JUL. 19

Passed the day socially in chitchat & reading, &c. until 5½ P. M. when returned per railroad to Boston. Thence to Malden, & passed the night. Friends well.

FRIDAY, JUL. 20

Returned to Boston; thence to Brookline to Dr. Shurtleff's. Dined with him; after which, he took me in his chaise, to exhibit to the neighboring gentry, whom I expect to serve ere long in the capacity of classical pedagogue. Visited the grounds of a number of them — splendid. Returned to the city after tea, having made a very fine visit, and received many polite attentions. 4

SATURDAY, JUL. 21

Made innumerable calls until 4 P. M. Then started for New Bedford — per railroad & stage. Arrived at 9 P. M. (56 miles).

SUNDAY, JUL. 22

Have preached three times to-day in New Bedford at church in William's [sic] Street. Good congregation — excellent attention — pleasant seasons. The Lord bless the word. Stayed at J. Coggeshall, Esq's. \$10.

MONDAY, JUL. 23

Trundled in stage from New Bedford to Hyannis. Returned in tolerable health, & I hope, not insensible to the goodness of my Heavenly Father, who has granted me so much happiness in my vacation.

TUESDAY, JUL. 24

Commenced to close my labors, in Hyannis.

DIARY NOTES

1. J. L. Scott entered what was then officially called the Worcester County Manual Labor High School Sept. 5, 1838, according to manuscript records still extant. The school was first named the Worcester County Manual Training School, later (and currently) Worcester Academy. J. L. Scott's name appeared in a catalogue issued in August, 1839, but not in later ones. — American Antiquarian Society.

WEDNESDAY, AUG. 8

Barnstable Baptist Association commenced its Anniversary, to be continued over tomorrow, in this place, (Hyannis.) Chosen Clerk, and am again appointed to the labor of preparing and publishing the Minutes.

SATURDAY, AUG. 18

Put the copy of the minutes into the hands of the Printer.

SATURDAY, SEP. 1

Closed my engagements at Hyannis. Made some calls among the people, who express much regret at my leaving the place. I do myself, feel a degree of sadness, at parting from those at whose hands I have received much kindness. The two years I have passed on the Cape have been years of toil. I have indeed labored hard, and hope that my habits of application are decidedly improved. I trust on entering Newton, and throughout my course there, I shall find fewer impediments springing from indolence to contend with than I had in college. GOD grant it may be so.

How much mercy have I experienced at the hands of my Heavenly Father during the last two years — nay, all my days. ---I leave Hyannis in some debt, altho' in great measure relieved from the embarrassments under which I left college. Yet I do not think I ought to regret the time spent on the Cape. I have learned much, that with the blessing of GOD may enhance my usefulness hereafter.

How frequent have been my sins, and how imperfect has been my devotion to the service of my Master. The Lord forgive me. ---

SUNDAY, SEP. 2

Sailed from Hyannis this morning in the schooner Oscar, Capt. Alex. Lovell, for Boston.

TUESDAY, SEP. 4

Arrived in Boston last night. Came up to the city this morning.

WEDNESDAY, SEP. 5

My brother set out this morning for Worcester, to enter the Manual Labor Literary Institution there. The Lord bless him in his studies, and render him eminently useful. 1

FRIDAY, SEP. 7

Left the city for Andover. Found friend Carleton & family well — a little boy a fortnight old.

SUNDAY, SEP. 9

Heard friend Carleton preach an excellent sermon --- Preached myself this P. M. ---

MONDAY, SEP. 10

Went a fishing.

FRIDAY, SEP. 14

This A. M. went to Methuen, in company of friend Carleton & family. Returned after a pleasant visit, this afternoon, and left Andover 5½ o'clock for Boston, having made a delightful visit, unexpectedly protracted.

SATURDAY, SEP. 15

To Malden.

SUNDAY, SEP. 16

Returned.

DIARY NOTES

1. See diary Oct. 16, 1837 (page 191).

2. This was a voluntary student society that devoted its meetings to papers on missions, by students, and talks by missionaries who were on furlough. — Andover Newton Theological Library.

3. The Knowles Rhetorical Society was the only debating society at Newton at this time. Debates were held and addresses were given by outside speakers. Like the Society of Inquiry this was a voluntary student organization. — Same.

4. J. S. Buckingham (1786-1855), English author and traveller, established The Calcutta Journal in 1818. Five years later the periodical was suppressed and Buckingham expelled for outspoken criticism of the East India Company. Parliament, on hearing of his case, however, granted him a pension of £200 a year. He became a Member of Parliament for Sheffield, serving from 1832 to 1837, and vigorously advocated temperance and social reform. He was a voluminous writer. — Encyc. Brit. 1947, IV, 318.

5. John Larkin Lincoln, LL.D., (1817-1891), son of Ensign Lincoln, q. v., graduated from Brown in 1836 and attended Newton with the class of 1840 but did not graduate. Although he evidently planned to become a minister it was as an educator that Lincoln spent his adult years. After teaching at Columbian College and Brown he studied at the universities of Halle, Berlin, Leipzig and Geneva for three years, returning to America in 1844 to accept an appointment to the faculty of Brown. He was professor of Latin there for 46 years. — Pierce, 52.

MONDAY, SEP. 17

Boston.

SUNDAY, SEP. 30

Preached in Hingham twice.

NEWTON.

WEDNESDAY, OCT. 3

Today, came out to the Theological Institution to take up my residence. Am pleased with the appearance of things, and my prospects, except in a pecuniary point of view, flattering. Lord, help me to put my trust in thee---and enable me to make such attainment in piety as shall sanctify my knowledge, and make it of service to the cause of Christ.

FRIDAY, OCT. 5

Commenced reciting to day in Hebrew. Begun Rollin's Antient History, & Jahn's Archaeology. Soon take up the Greek Grammar to review.

SUNDAY, OCT. 7

To day, elected Treasurer of the Society of Inquiry, and Secretary of the Rhetorical Society in Newton Theological Institution. Am going on quite pleasantly and successfully with my studies, and feel quite happy, bating somewhat for a troublesome cold I caught yesterday.—Went to Boston last Saturday to pass Sunday. Heard Dr. Wayland preach A. M. & P. M. Attended in the evening the meeting of the Seaman's Friend Society and among others heard Hon. J. S. Buckingham, of England. Very eloquent. Last vacation, heard his 1st lecture on Egypt.

SUNDAY, OCT. 14

Passed the day preaching in Needham. Attended conference & prayer meetings last evening and this, and preached twice.---

FRIDAY, OCT. 19

I am passing my time quite laboriously, and very happily here in Newton. The mysteries of the Hebrew begin to unfold themselves, and secure a good degree of interest. Am mastering the geographical and topographical history of Palestine — pursuing an extended course of reading the Greek Testament critically and exegetically, &c. in my regular class exercises. Besides which, I have derived much pleasure and profit from reading Virgil and Euripides; which I have regularly followed up in company with my old friend and class mate, Albert N. Arnold. In the morning we read about a 100 lines in Virgil; and in the P. M. some 80 lines in the Medea. Tomorrow we finish the Bucolics. Pursue in connexion with my devotions a regular course of reading in the Bible. Thus my time is pretty well occupied. But I am happy. Never was I happier. GOD make me grateful to him for all his mercies.

MONDAY, NOV. 19

Have this evening attended a meeting for prayer, with my brethren John Larkin Lincoln and A. N. Arnold. We have determined to watch over each other, and pray for each other, and maintain together a little meeting, Monday & Thursday

DIARY NOTES

1. The Boston Athenaeum, incorporated in 1807, was a subscription library on Pearl Street when Scott visited it. Proprietors, of whom Jeffrey Richardson must have been one, were entitled to three tickets of admission in return for a subscription of \$300. They also had "the right of introducing an unlimited number of strangers, not residing within twenty miles of Boston, who were entitled to admission to the library and reading-room for one month after having their names recorded by the librarian!" The book collection, in 1846, contained 35,000 volumes. — Hayward, 73.

2. The criticisms evoked by his Analysis of Beauty (1753) embittered the later years of William Hogarth (1697-1764), English painter and engraver who was "unsurpassed as a pictorial satirist and humorist." Analysis of Beauty was "a treatise setting forth his views of art." — Columbia, 836.

3. John Henry Fuseli (1741-1825) was an Anglo-Swiss painter and a writer on art. — Same, 680.

4. This entry marks the beginning of a long and warm friendship. William Hosmer Shailer, D.D., (1807-1881) was born in Haddam, Conn., and was related to Martha E. Shaler, q. v. He graduated from Madison University in 1835. His first profession was teaching, which he followed for two years as principal of the Connecticut Literary Institution at Suffield. His second and more lasting one was the ministry. Shortly after his ordination he accepted a call to Brookline, remaining there eighteen years.

During Shailer's Brookline pastorate he was on intimate terms with Dr. John Pierce, q. v. Dr. Pierce, a Congregationalist, shared his meeting house with Shailer's Baptist flock when the need for it arose in 1840. Towards the end of Dr. Pierce's life Shailer, whom he called his "eldest son" in view of the great disparity in their ages coupled with deep affection, visited the old pastor regularly three times a week. Sometimes Shailer spent the time in the conventional sick-call pastimes of reading aloud or conversing, sometimes in the less conventional occupation of shaving the invalid. Both men were keenly interested in furthering public education; their work bore fruit when, in 1843, the town voted to establish a high school. Shailer Hall, a part of this school, was named in honor of the Baptist minister.

Upon leaving Brookline Shailer became pastor of the First Baptist Church at Portland, Me., occupying that position for nearly 24 years. Of the twenty pastors who served the church during its first 125 years Shailer was named as one of the two most outstanding, M. J. Twomey being the other. A contemporary characterized him as "a born teacher and leader of men, as well as an accomplished Christian preacher and pastor."

In addition to his duties as a minister, Shailer was secretary for ten years of the Massachusetts Baptist Association, for thirteen years of the American Baptist Missionary Union and a trustee of both Newton and Colby. As editor of Zion's Advocate, a post he held from 1858 to 1873, he wielded a strong and beneficial influence over other Baptists, of whom it was said that he "enjoyed the respect and confidence." Scott counted himself privileged to enjoy the intimate friendship of such a man. — Cathcart, 1044-5; Pierce, 5, 48; Watchman-Examiner (Sept. 30, 1926,) 1244-5; Brookline Public Library.

5. Amos Augustus Phelps (1805-1847) graduated from Yale College in 1826 and

evenings. May the Lord smile upon these humble endeavors to promote each others' piety.

SUNDAY, DEC. 23

Preached at Needham morning & afternoon. Conducted a conference meeting in the evening. Enjoyed the services of the day much. May the Lord make them a blessing to others.

FRIDAY, DEC. 28

Recess commenced. Went to Boston.

TUESDAY, JAN. 1, 1839

Have been passing my time, I hardly know how, but principally in visiting my friends. To-day, have, through the kindness of Jeffry Richardson, Esq. obtained admission to the Boston Atheneum, where I propose for some time hence when in Boston, to pass my leisure in reading. Very extensive & well selected library. Begun Hogarth's Analysis of Beauty.

WEDNESDAY, JAN. 2

Finished Hogarth, & begun Fuseli's Lectures on Painting.

THURSDAY, JAN. 3

Walked to Hingham. Stopped at Br. Burlingame's. Friends generally well.

SUNDAY, JAN. 6

Preached thrice. Did not myself enjoy the services very much, but gratified to know that my friends were satisfied and pleased. May they be profited also.

MONDAY, JAN. 7

Returned to Boston.

TUESDAY, JAN. 8

Returned to Newton. Have passed my vacation very pleasantly, but am glad enough to get back to this favored spot. Gratias Deo.

SUNDAY, JAN. 13

Passed the day in Brookline. Made the acquaintance of Br. Shailer, the Pastor of the church. Heard him preach an excellent discourse in the morning; in the P. M. preached for him. In the evening, heard Rev. Mr. Phelps of Marlboro' Chapel, Boston. Spent the night at Br. Shailer's.

MONDAY, JAN. 14

Rode back with Dea. Cory.

TUESDAY, JAN. 15

This evening, a class party at Prof. Ripley's — quite agreeable.

SUNDAY, JAN. 19

Wrote a letter [to] the church in Hingham, requesting a letter of dismission to the church in Brookline.

TUESDAY, FEB. 12

Received it.

TUESDAY, FEB. 26

To-day, commenced a school in Brookline, consisting of a half dozen lads — the sons of gentlemen there — teach four hours per day — have Saturdays to myself. — \$400 per year, — enjoy unbounded hospitality — and every arrangement made by the gentlemen to render the school easy and pleasant to me. The only unpleasant circumstance is, I am obliged to suspend my connection with my class. Yet I am at liberty to enjoy the privileges of the institution as far as I shall be

DIARY NOTES
(Continued from page 204)

from the Divinity School in 1830. He was pastor of the Pine Street Church, Boston, from 1831 to 1834 and of the First Free Church, of which Marlboro' Chapel, seating 2,000, was the house of worship, from 1839 to 1840. Phelps was an ardent abolitionist. His definition of slavery as "the holding of a human being as property" was adopted and universally used by anti-slavery speakers. In 1833 he published his Lecture on Slavery and Its Remedy; the following year \$10,000 was offered in New Orleans for his seizure. His appointment as agent of the Massachusetts Anti-Slavery Society was a logical consequence of his holding — and expressing — definite views on slavery.— NCAB, II, 237; Hayward, 92, 96.

6. Elijah Corey (1773-1859) was a farmer and a deacon of the Brookline Baptist Church. He was also a trustee of Newton for 32 years. — Pierce, 3.

7. Henry Jones Ripley, D. D., (1798-1875) was "remarkable for great gentleness and sweetness of temper and manners." He graduated from Harvard in 1816 and from Andover Theological Seminary in 1819, after which he immediately went to Georgia as an evangelist to the colored people there. Next he preached at Eastport, Me., for a year but was impelled to return to Georgia, where he spent five years. In 1826 he became professor of Biblical Literature and Pastoral Duties at the newly-established Newton Theological Institution, and there he remained until 1860, teaching not only in his own special department but in practically every other field of instruction for theological students. He labored to increase the efficiency of the library at Newton, aiming to make it a model of its kind. As a result, "Newton may boast of its well-selected collection of some of the best books in all the departments of Biblical science." He spent the Civil War period in literary work; at the close of the war he went south for the third and last time to teach freedmen the elements of preaching. His closing years were spent as librarian of the collection at Newton to which he had given so much thought and labor in earlier years. — Cathcart, 989-90; Pierce, 24.

H Y M N

For the Anniversary of
Newton Theological Institution

August 10, 1840

RANSOM for sinners lost!
A message from the skies!
Immanuel's blood it cost!
How dear a sacrifice!
From angel harps the tidings rung:
How fit to wake each ransomed tongue!

Speed on the glorious news!
Till every ear it greet;
Till Gentiles with the Jews
Submit at Jesus' feet;
Till truth and holiness abound,
And gladness gird the earth around.

Thy servants' hearts, O Lord,
With love divine inspire;
Their lips that speak thy word
Touch with celestial fire.
Their faith and zeal in thine employ,
Crown with success and holy joy!

On, laborers, to the field!
The harvest waits you there;
Jehovah's strength you wield;
Be faithful, nor despair.
Soon shall ye hear your Master's voice,--
"Come, blessed, with your Lord rejoice".

J.R.S.

DIARY NOTES

1. There were two Federal Street churches in Boston at this time: the Unitarian, founded in 1727, and the Baptist, exactly a century younger. Doubtless it was at the latter church that Scott preached. — Hayward, 93.

2. James Brackett Richardson (1793-1875) was a younger brother of Jeffrey Richardson, q. v. He was a member of the firm of J. Richardson & Bros., iron merchants at Central Wharf, Boston. — Richardson, n. p.

3. Mrs. Tolman, widow of Jonas Tolman, Brookline's leading shoemaker, lived to a great age and her long life was nearly all one of active usefulness. She was one of those "mothers in Israel" who could find room in her heart and home for almost everybody, though her life had many and great sorrows. If a friendless teacher needed a boarding-place, or a wandering student a home, if a widow had a child whom she must board out, if a family by some domestic emergency needed apartments for a week or a month, Mrs. Tolman would find room somewhere in her house. If a female prayer meeting, or a maternal society, or sewing society, or anything else with a good object in view, wanted accommodations, Mrs. Tolman's parlor was open. — Brookline Public Library.

able to avail myself of them; and hope to be able to enter my class on examination whenever I give up the school. May the Lord make me thankful---and give me wisdom---

SUNDAY, MAR. 3

Preached this forenoon for the first time in Boston — at Federal St.---Providential circumstances. The Lord helped me; understand the word was blessed to at least one soul.

1

MONDAY, MAR. 18

This evening, related my Christian experience before the church in Brookline, & was received to membership by letter from Hingham.

SATURDAY, MAR. 23

This forenoon, after the opening of my school, received a letter from Jas. B. Richardson, Esq. of Boston, communicating the information of the decease of my grandmother, Mrs. Phebe Smith. She died yesterday morning, about 4 o'clock, aged 72. Dismissed my school immediately, & hastened into the city, to

2

SUNDAY, MAR. 24

Funeral of my grandmother.---

WEDNESDAY, MAR. 27

Commenced boarding with Mrs. Tolman, in Brookline.

3

SUNDAY, APR. 7

Preached for Rev. Mr. Shailer, this forenoon.

MONDAY, APR. 15

Took up my residence in the family of Mr. John Tillson, Jr. Mr. Tillson is now in Illinois, and his wife sets out next Wednesday to meet him. Mrs. Tillson kindly offered me a home in her house, as she leaves three sons, who attend my school. May I exert over them a salutary influence. My situation is as pleasant as wealth can make it.

THURSDAY, MAY 9

Preached in Congress Hall, Boston, to the Free Church.

SUNDAY, MAY 19

Preached morning and afternoon at Congress Hall, to the Free Church. Good congregation — good attention — and was blessed with a good degree of freedom. Enjoyed the day; may the Lord add his blessing to others.

SUNDAY, MAY 26

Preached as last Lord's Day.

TUESDAY, MAY 28

Recess of three days in my school — beginning with today. Propose attending anniversaries, &c. Visited Malden. Evening Temperance Convention at the Odeon.

WEDNESDAY, MAY 29

Been attending Anti-Slavery, Physiological, Seaman's Friend, Missionary, &c. Anniversaries.

THURSDAY, MAY 30

Very like yesterday. Returned to Brookline, after having seen many old acquaintances and dear friends, (Tea Party Wednesday evening, 29th,) — dissipated and fatigued.

SUNDAY, JUNE 9

Preached this P. M. at the Baptist Church in Brookline.

SATURDAY, JUL. 20

Mr. & Mrs. Tillson arrived home this morning. So I shall

DIARY NOTES

1. Stephen Osgood Shepard, q. v., was by this time practicing law in Albany. — Brown, 151.
2. Pharellus Church, q. v., was called to the pastorate of the First Baptist Church, Rochester, in 1835 and remained there until 1848. The membership increased from 410 to at least 600 during his ministry. Strong and aggressive, Church had a "stately presence" which made him an imposing figure on the streets of the city as well as in the pulpit. — Rochester Centennial, 14-20.
3. That is, it was a well-kept cemetery.

have to leave my delightful quarters soon. I have endeavored to discharge my duties faithfully, and am assured that I have discharged them to the perfect satisfaction of Mr. & Mrs. T[ellson]. They express much obligation, but I feel that the obligation is on my side.

SUNDAY, AUG. 3

My second quarter at Brookline closed. Sick today and yesterday.

MONDAY, AUG. 5

Started on a tour. Railroad to Stonington, & steamboat Massachusetts thence to New York, where arrived at 8, A. M. on the 6th, and put up at the Clinton Hotel. Remained in New York until next morning, when took the Steamer Albany, and arrived at Albany 5½ P. M. Put up at the Temperance House; but afterwards left to stay with my friend and classmate S. O. Shepard.

THURSDAY, AUG. 8

Departed for Schenectady, where found my friend Rev. C. Sawyer. Preached for him in the evening.

FRIDAY, AUG. 9

To Saratoga, in company with Br. Sawyer. Henry Clay arrived there, & speech.

SATURDAY, AUG. 10

Returned to Schenectady where remained until Tuesday, 13th. Preached Sabbath P. M. for Br. Sawyer, & evening for Free Church.

TUESDAY, AUG. 13

Railroad to Syracuse. Packet to Rochester, where arrived 9½ P. M. of the 14th. Eagle Hotel. Temperance Convention. Engaged to preach next Lord's Day for Br. Church at 1st Baptist Church. Quartered very pleasantly with Nelson Sage, Esq.

FRIDAY, AUG. 16

Visited Mt. Hope, the Auburn of Rochester.

SUNDAY, AUG. 18

Preached---with good freedom.

MONDAY, AUG. 19

Stage 40 miles on Ridge Road. Afoot 3 miles. Canal. — Knowlesville and Medina. Oak Orchard Fall.

TUESDAY, AUG. 20

Buffalo and Niagara. Psalm CXXXV.

WEDNESDAY, AUG. 21

Railroad to Lockport. Impediments on the track. Canal. Medina & Knowlesville again.

SATURDAY, AUG. 24

Rochester again.

SUNDAY, AUG. 25

Lord's Day in Rochester — preached at 1st church in the P. M.

TUESDAY, AUG. 27

Reached Schenectady. Evening, preached for Br. Sawyer.

WEDNESDAY, AUG. 28

Albany. S.O. Shepard's engagement for me at Dr. W.'s.

THURSDAY, AUG. 29

New York.

1. For several years Brookline town hall was a popular place for singing schools, political meetings and lyceum lectures. About 1832, spurred by Isaac Thayer, the Lyceum Society was organized and for several winters the lectures were enthusiastically patronized by the town's elite.

On alternate weeks a debate was held. A course of lectures on the then popular topic of phrenology, given the first year, created much discussion. The lyceum lectures gave an impetus to the intellectual growth of the town. "Quiet farmers who scarcely read anything before but the Bible were roused into new mental life."—Brookline Public Library. See also Diary, Feb. 25, 1840.

2. Probably Thomas Driver, the pastor of South Baptist Church, Boston, 1829-1830 and again about 1838-1843. — Hayward, 94.

3. Four Secombs lived in Salem in 1839; Ebenezer, a merchant, Edward R. and Richard W., both of 78 Bridge Street, and John, a carpenter, of 64 Broad Street. — Essex Institute.

4. "A railroad tunnel was built under Court Street (now Washington Street) in 1839." — Same.

5. Alanson Fish (1812-1840) attended Mississippi College and graduated from Newton in 1837. He was ordained a Baptist minister at Chelsea, Mass., and was pastor there until 1840. The illness to which Scott referred proved fatal. Fish returned to Vermont, his home state, and died there about five months after Scott's first mention of him. — Pierce, 46.

6. With this term Scott's employment as a teacher ended. To the end of his life, however, he retained his penchant for teaching as evidenced by his lectures on the Bible, the didactic tone of his sermons and his appointments to educational posts. An example of his methods is found in a paragraph he addressed, years after his formal career as a teacher had closed, to his 11-year-old son. Replying to a letter from the boy, he said: "You made a few mistakes in spelling. Color is not spelled 'culler;' nor whortleberrying 'whirtleberrieing;' nor Horace 'Horrace;' nor coming 'comeing'. I want you, when you write me next time to write these words for me correctly in some part of your letter. See if you cannot make a sentence and introduce all the above words into it correctly spelled." — JRS to S. M. Scott, Aug. 12, 1859.

7. "The lyceum system, which had as its twin goals education and agitation, ---was a marvel of high moral purpose and simplified operation. In nearly every--- up-and-coming town, a group of ---citizens formed a --- committee to bring to their --- auditorium or town hall the nation's leading thinkers. ---The committee extended its invitation directly to the lecturer, and he worked out his dates and fees without benefit of agent. It was customary to pay ---even a star of the first magnitude like Emerson, between \$50 and \$100---plus a little extra to cover his expenses.---Almost without exception, lyceums proved profitable to their sponsors." — H. W. Wind: Circuit Rider in The New Yorker, Oct. 25, 1952, p. 40.

FRIDAY, AUG. 30

Providence & Boston. Have made a delightful tour. Expense about sixty dollars. Amply repaid. Era in my life, seeing Niagara. Particularly pleased with Rochester. Hope for a favorable effect on my health. Gratias Deo.

SATURDAY, SEP. 7

Returned to Brookline. Board with Widow Tolman.

MONDAY, SEP. 9

Commenced my 3rd quarter. Five hours — two sessions. Pay proportionately increased. Glad to resume my regular round of duty. The Lord give me success.

LORD'S DAY, SEP. 29

---Preached this evening at Puttenham village. No notes before me, but with good freedom some 40 minutes.

LORD'S DAY, OCT. 13

---Preached for Br. Shailer this forenoon.---

MONDAY, OCT. 14

Elected Secretary of the Brookline Lyceum.

SUNDAY, NOV. 17

Preached A. M. and P. M. for Br. Driver, of Malden. Head ache. Returned---to Brookline — afoot. A pleasant visit except for the head ache.

SATURDAY, NOV. 23

Closed another term of my school. Settled with Mrs. Tollman up to the present, \$33. Have a vacation of a week.

MONDAY, DEC. 2

Commenced another term.

SATURDAY, DEC. 14

Went to Salem in company with Br. Shailer. Visited at Mr. Secomb's, & called on other friends, but passed most of my time at M. Shepard, Esq's. Museum again. Tunnel under Court St.

MONDAY, DEC. 16

Returned.

SATURDAY, FEB. 15

Closed another quarter, & a year.

SUNDAY, FEB. 16

Preached twice for Br. Fish, of Chelsea. He is sick. A pleasant day.

MONDAY, FEB. 17

Visited Malden.

THURSDAY, FEB. 20

Commenced a new quarter at Brookline.

TUESDAY, FEB. 25

Delivered a lecture before the Brookline Lyceum, on Conversation. "Transpired" with great eclat.

SUNDAY, MAR. 8

Preached twice — addressed Sunday School — and conducted an inquiry and a conference meeting, at Chelsea. An interesting state of things there.

TUESDAY, MAR. 10

---Delivered lecture on Conversation before the Lyceum at Chelsea.

SUNDAY, MAR. 15

Preached all day; attended inquiry and conference meet-

1. Benjamin Bussey Thatcher (1809-1840), A.B. Bowdoin 1826, son of Col. Samuel Thatcher, a classmate at Harvard of John Pierce, q. v. The younger Thatcher opened a law office "but literature had greater charms and---engrossed all his time and power." He was a frequent contributor to The North American Review and editor of Colonization, dedicated to re-settling American Negroes in Liberia. He was the author of several books on American Indians, his Indian Biography reaching several editions. A poem of his, describing beautiful Brookline, was quoted in Recollections of Brookline, published 63 years after his death. On a visit to England he interviewed eminent persons; some of the resulting accounts were published in The Quarterly Review. Thatcher died in Boston Jul. 14, 1840, less than three months after he and Scott were introduced at Dr. Pierce's. — Catalogue of Bowdoin College; New York Public Library card catalogue; Brookline Public Library.

2. John Pierce, D.D., (1773-1849) graduated from Harvard with highest honors in 1793 and served the Congregational church at Brookline 53 years. Tall, large-framed, with a countenance "beaming with cheerfulness and benignity," prematurely white hair added to his handsome appearance. He was an earnest, plain preacher, without graces of rhetoric but completely free from bigotry. "He perhaps did more than any other person to give character to the habits and life of early Brookline."

Pierce was also active in starting the first library in Brookline. It was established in 1825, through his efforts, and he became its first president.

Education also claimed his attention. W. H. Shailer, q. v., was an enthusiastic supporter of public schools but "Dr. Pierce being many years his senior, was always the authority on all open questions.---He it was who visited the schools, examined the pupils in their studies and made--- suggestions.

"His visits were received with great delight---, mingled with a sense of awe, and a great desire to please. What a hush fell upon the---restless school when his step was heard ascending the---stairs! He rapped upon the door with the head of his cane, and as the teacher opened the door the pupils were expected to rise and remain standing while the venerable gentleman walked up---to the platform, set his cane in one corner, hung his hat upon the top of it, and seated himself at the teacher's desk.---When he had criticised the classes and told his stories, he rose to go, and the school rising, remained standing while he passed out, bowing right and left as he went."

Towards the end of Pierce's life the Congregational church became divided into two factions. The old pastor allied himself with neither, remaining true to the tradition which associated the Congregational church with the whole town, not with sections of it. — Brookline Public Library.

3. Josiah McWhinnie (1810-1840), a native of Scotland, had entered Newton with the class of 1842. — Pierce, 56.

4. David Cummings of Chelsea, Mass., died Oct. 16, 1846, aged 46 years. — T. W. Baldwin: Vital Records of Chelsea---, 469.

5. Joseph Hodges (1806-1863) graduated from Waterville in 1830 and from Newton three years later. He was a Baptist minister at Weston, 1835-1840 and elsewhere in Massachusetts until 1855, when he became an agent for the American and Foreign Bible Society. — Pierce, 39-40.

6. Probably the reason for Hodges' occupying the pulpit at this time was that as an ordained minister he could administer the rite of baptism, which Scott was not yet free to do.

1840 (Aged 25)

DIARY OF JACOB R. SCOTT

ings in Chelsea. Increasing interest in religion.

SUNDAY, APR. 12

Preached for Br. Shailer this forenoon. ---

THURSDAY, APR. 23

Dea. Wheelock of Chelsea came to Brookline today, and presented to me an invitation to assume the duties of the church in Chelsea. Having had some time to consider the subject, and having studied the will of GOD---, have accepted the invitation, and shall commence my labors there on the third Sabbath in May. May I be only sensible of the importance of this step, and may GOD grant me the strength to do his will.

---Preached Thursday evening lecture for Br. Shailer in his absence.---

FRIDAY, APR. 24

Dined in company with B. B. Thacher, Esq. at Rev. Dr. Pierce's.

SUNDAY, APR. 26

Preached this morning in Brookline.---This afternoon in Chelsea.---Attended conference meeting in the evening at Chelsea. Religious interest continues. Bro. Josiah M'Whinnie sick at Chelsea with lung fever.

FRIDAY, MAY 1

Received intelligence that my friend and Christian br. Josiah M'Whinnie, of the Newton Theological Institution died this morning, 2 o'clock, at Chelsea. 30 years of age. Went over there.---

SUNDAY, MAY 3

Went to Chelsea this forenoon in company with Br. Shailer. Funeral services, sermon &c for Br. M'Whinnie. A very solemn occasion. Returned to Brookline at noon, whither the body was taken, and where similiar services were performed. I feel that this event is a loud call to me to be faithful in my Master's service, and be also ready. Br. M'Whinnie was a very holy faithful Christian. He labored as if he knew that the night of death would soon come. "How many fall as sudden, not as safe." The lessons of Providence connected with my commencing labors in Chelsea are surely such as should have the effect of enhancing my usefulness among that dear people...

FRIDAY, MAY 8

Closed my school in Brookline. Thanks to GOD for all his mercies ---

SUNDAY, MAY 10

Preached this forenoon for Br. Shailer---Very pleasant occasion.

FRIDAY, MAY 15

Took up my residence in Chelsea. Board with Mr. D. Cummings. How much grace I need to give me success in this undertaking---Lord, grant it to me. Has not thy Providence led me hither?

LORD'S DAY, MAY 17

Br. Hodges preached this morning, and baptized 11 candidates. I preached this afternoon---Conference meeting this evening. A very interesting day.

SATURDAY, MAY 23

Am closing another week. Have written two sermons, at-

1. Elizabeth Ann[sic] Leeds of Brookline and Horace Waters of Augusta, Me., were married May 19, 1840. — Vital Records of Brookline---, 133.
2. Susanna G. Corey of Brookline and Gilbert Pullen of Augusta, Me., were married May 19, 1840. — Same, 133.

Possibly there was a relationship between this Miss Corey and Elijah Corey, q. v.

3. Rom 13:8. Scott must have been poking sly fun at himself when he made this allusion, considering the debts he had incurred — and paid off—since entering Brown.

4. Horace Seaver, about this time, was editor of the free-thinking journal, The Boston Investigator. Later he became minister of the Baptist church at Warren, Me., and still later he moved to New York. He was very distantly related to Catharine Frances Seaver, q. v., being her fourth cousin twice removed. Nothing that Scott wrote indicated that he was aware of any kinship at all between them. — Benedict, 514; W. B. Trask: The Seaver Family in New England Historical and Genealogical Register (1872), XXVI, 313; Boston Public Library.

5. The American and Foreign Bible Society was organized in 1837, the occasion being a difference of opinion with the American Bible Society in respect to the translation of words relating to baptism. A further division took place in 1850, resulting in the formation of the American Bible Union. The primary purpose of the American and Foreign Bible Society was to promote the distribution of Bibles by American Baptists. — Cathcart, 25; American Bible Society.

6. James Wheaton Converse (1808-1894), a member of the Boston firm of Field & Converse, was a deacon of Federal Street Baptist Church in that city from 1837 to 1845. He was also a trustee of Newton for two terms totalling 30 years. — Pierce, 5.

7. The middle initial of this man's name must have been a slip of the pen, all the more likely because Scott had a classmate at Brown named John G. Jones. From the context it is clear that Scott here referred to John Taylor Jones, D.D., (1802-1851) who was a missionary to Burma and Siam from 1830 until his death, returning twice in the course of his service to visit in the United States.

J. T. Jones graduated from Amherst in 1825. He intended to become a Congregationalist minister and accordingly entered Andover but underwent a change in conviction while there which led him to adopt the Baptist faith. He thereupon transferred to Newton, where he studied for a year before his ordination. His great work as a missionary was the translation of the New Testament into Siamese. — Cathcart, 616; Brown, 131, 150; Pierce, 37.

8. Jacob Knapp (1799-1874), whose preaching was "Doctrinal, direct, unsparring, even sometimes to the verge of coarseness," had a remarkable power over his audiences. For 42 years he was a travelling evangelist, covering the eastern states first, then eventually going farther and farther west until he reached California. He was a dauntless man "who preached and toiled in the face of severe personal exposure and reproach." — Cathcart, 662-3; Bursage: Hymn Writers, 656.

tended meetings, visited the people, and this P. M. officiated at the funeral of an infant child of Dr. Chace. Have found my time fully, but very pleasantly occupied. The Lord smile upon my labors.---Last Tuesday, went to Brookline. Attended the weddings of my friends Miss Ann Elizabeth Leeds, and Miss Susanna G. Corey, now Mrs. Waters and Mrs. Pullen, of Augusta, Me. Paid Mrs. Tolman, her son, &c. so that I believe I am square at Brookline. "Owe no man any thing, but to love"—

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2
3

SUNDAY, MAY 24

This morning 6 o'clock, attended prayer meeting; preached this forenoon---and---this afternoon---Very interesting & fully attended conference meeting in the evening.

MONDAY, MAY 25

Attended ministerial conference this morning. Went to Malden — returned so as to attend the revival intelligence meeting at Federal Street, this evening. Chelsea.

THURSDAY, MAY 28

Anniversaries about over. Am almost jaded out; but have found the meetings very pleasant. I think they have not been more so any year. The revival intelligence meetings held every morning at 1/4 of 8, adjourned from Monday evening, have diffused a glow over all the exercises of the week.

SUNDAY, MAY 31

To-day received help in the morning from Rev. Horace Seaver, agent of the American & Foreign Bible Society who preached & presented the claims of that institution. This afternoon the Fourth Anniversary of the Sabbath School, in Chelsea. Preached---The children sung quite sweetly. Evening, conference meeting, very full & interesting.

4&5

MONDAY, JUNE 1

Started this P. M. 3 o'clock for Wilmington, Del. to see my friend Rev. G. J. Carleton. Favored with the company of Dea. J. Converse of Boston, to Newark, N. J. His generosity. Went to New York by way of Norwich, Conn. Arrived there Tuesday morning, 8 o'clock. Took the cars from Jersey City to Philadelphia. Rev. J. C. Jones, of Bangkok, Siam, in company with me, to Philadelphia. Arrived 3, P. M. and put up with my hospitable cousin, S. Dexter Hastings, Esq. Heard Rev. Jacob Knapp, in the evening.

6
7
8

WEDNESDAY, JUNE 3

Left at 3, P. M. for Wilmington, where arrived at 5 1/2, & found my friend [Carleton] ready to welcome me. Attended conference meeting.

THURSDAY, JUNE 4

Stormy. Attended conference meeting.

FRIDAY, JUNE 5

Pleasant. Beautiful walk to Brandywine, and along the Race. Conference meeting.

LORD'S DAY, JUNE 7

---Preached all day.---Conference meeting. Precious time in the P. M. The Lord bless it to others.

TUESDAY, JUNE 9

Ride out into the country. Very beautiful.

1. Hannah Carleton must have been the child whose birth Scott celebrated in verse.
2. Mary B. Massey of Philadelphia married Simon Peter Hastings, q. v., Sept. 29, 1835. — Buckminster: op. cit., 128-30.
3. "There is no trace of a 'Brother Burns' either in the school catalogue or the faculty minutes from 1837-40. The latter lists all of the men who were examined for admission." — Andover Newton Theological Library.
4. The House of Industry was situated near the brow of Dorchester Heights, overlooking the South Boston harbor. It was both "a place of refuge for the poor who were---unable to support themselves" and "a work-house for those who cannot or will not." The average number of inmates, at this period, was 550. — Hayward, 62-3.
5. The meeting-house of the Second Baptist Church (established in 1743) was on Baldwin Place, Boston. — Same, 86.
6. Israel Martin died at Chelsea June 20, 1840, aged 48 years. — Baldwin: op. cit., 506.
7. Edward Norris Kirk (1802-1874) was evangelistic, sometimes denunciatory, always uncompromising in his public utterances. He was a graduate of Princeton Theological Seminary. Early in his career as a minister he preached at the Second Presbyterian Church at Albany but was invited to leave because his congregation, which included Martin Van Buren, was offended by his sermons. As pastor of Albany's Fourth Presbyterian Church from 1827 to 1837 he promoted revivals, temperance and anti-slavery. Upon his return from a trip to Europe in 1839 he conducted revivals in the principal cities of the east, then settled in Boston as the first pastor of the Mt. Vernon Congregational Church, where he established a reputation as one of the city's outstanding preachers. In 1857 he was sent to Paris to establish an American chapel. — DAB, X, 427-8; Boston Public Library.
8. Daniel Sharp, D.D., (1783-1853) was born in England. He came to New York as the business agent of a Yorkshire firm in 1805 and shortly afterwards became convinced that he was called to the ministry. After studying three years with William Staughton, a Baptist clergyman, he was ordained. His first pastorate was a Newark, N. J., where he stayed three years. It was followed by a far longer one in Boston, lasting 41 years. Sharp was "a believer in the worth of steady, everyday work," and his life exemplified it. He was diligent in various Baptist organizations and president of one of them -- the American Baptist Missionary Union. He was also a trustee of Newton and an overseer of Harvard. — Cathcart, 1047-8; Brown, 1133; Pierce, 2.
9. It was at this time that Scott formed a lasting friendship with E. G. Robinson, q. v. The latter, writing about his student days at Newton, said that he formed very intimate relations with two of his classmates, J. S. Mims, q. v., and Scott. During their senior year they took their meals together. To quote Robinson, "I sat at the head of the table and poured coffee for my two friends." He also said, long after Scott's death, that Scott "was a man of the finest qualities of nature, possessed of an exquisite literary taste, not inferior as an epistolary writer to Cowper himself." (Alas that only a scattered few of his letters have been preserved!) "In personal appearance he was a reproduction of Henry Kirke White. Scott was the most intimate personal friend that I had in all my student life." — Johnson, 20, 22-3.
- Henry Kirke White, mentioned above, was a promising young English poet who died of tuberculosis during his 21st year — the date was 1806 — while a student at Cambridge.
10. Nathaniel West Williams (1784-1853) was originally a Unitarian but through the influence of Carey, Ward and Marshman, English Baptist missionaries whom he met in Calcutta while on a business trip, he became a Baptist minister. Among

WEDNESDAY, JUNE 10

Left [Wilmington] for Phila[delphia]. Mrs. [Carleton] not very well. Dear little Hannah, who has been a great sufferer all the while I have been in [Wilmington] was thought to be dying at the time I left. The Lord will receive her to heaven. This has thrown a sadness over my visit, which otherwise has been very pleasant.---

THURSDAY, JUNE 11

In Phila[delphia]. Have passed the day riding round in & about the city with my coz. Dexter Hastings. Mint—China Museum — Alms House old woman over 100 years. — Orphans' Asylum, & Mr. Bradley — Girard College (magnificent) — Fairmount — Wissahicken &c., &c.

FRIDAY, JUNE 12

Started for Boston, having under my protection the wife of my coz. Simon P. Hastings, & two children.

SATURDAY, JUNE 13

Arrived at 7, A. M. in Boston, having taken the Stonington route. Thanks to GOD for all his mercies.

SABBATH, JUNE 14

6 o'clock, morning prayer meeting. A. M. Br. Burns, of the Newton Theological Institution preached for me. P. M. preached ---Evening prayer meeting. An interesting day.---

SUNDAY, JUNE 21

A. M. preached at the house of Industry, [South] Boston.--- This afternoon, at Baldwin Place, Boston.---Funeral of Mr. Martin at Chelsea. Conference meeting in the evening. It has been a pleasant day to me.

SUNDAY, JUNE 28

Preached at Chelsea---Evening, went over to the city, & heard for the third time, Rev. E. N. Kirk, at the Old South.

MONDAY, JUNE 29

Heard Mr. Kirk this evening.

TUESDAY, JUNE 30

Heard Mr. Kirk this afternoon. This evening, preached Dr. Sharp's Tuesday evening lecture in his meeting house---

THURSDAY, JUL. 2

Left Chelsea, feeling it my duty to return to Newton. Arrangements made accordingly. Am to enter the Junior Class, although they are in advance of me.

SUNDAY, JUL. 5

Malden. Preached in the morning for Br. Williams---Heard Dr. Beecher in the evening.

MONDAY, JUL. 6

Quite settled down once more at Newton. The Lord be praised for all his mercies. Received \$53.69 for my services 6 Sabbath[s] at Chelsea.

SUNDAY, JUL. 19

This A. M. preached for Br. Shailer, at Brookline---

SUNDAY, JUL. 26

At Hingham. Preached for Br. Burlingame all day---

WEDNESDAY, AUG. 19

Newton Anniversary, & close of term.

SATURDAY, AUG. 22

Have prepared my room (No. 14,) & leave today. The Lord

the many New England pastorates he held was one at Malden. Williams was a diligent student. In 1820, as a member of the convention on revision of the Massachusetts constitution, "he and Dr. Baldwin contributed largely to those modifications which secured equal rights of conscience in religious matters to all." In 1846 he retired from the pulpit and spent the remaining years of his life with his son Nathaniel Marshman Williams, q. v., at Saco, Me. — Brown, 1137; Cathcart, 1249-50.

11. Lyman Beecher, D.D., (1775-1863), father of the more renowned Henry Ward Beecher, was at this time a member of the faculty at Lane Theological Seminary, Cincinnati. Probably he was on tour in New England during the seminary's summer vacation. — DAB, II, 135-6.

12. Waterman Burlingame (1805-1868), a graduate of Newton, was minister of the Baptist church at Hingham from 1836 to 1839. Scott's license to preach bore his signature. — Pierce, 44; license in the keeping of RES.

13. Scott wrote a hymn for the occasion, Ransom for Sinners Lost. — Printed program of the event. (Hymn reproduced on page 207.)

1. (Opposite page) William Bela Jacobs (1808-1895), another Newton graduate, combined preaching with literary work. He was editor, successively, of The Christian Chronicle, Christian Press and Christian Review, also serving as correspondent for various other Baptist papers. Jacobs' first pastorate was at Newburyport, his second, from 1839 to 1844, at Hyannis. Later he was in charge of Baptist churches at Claremont, N. H., and North Yarmouth, Me. — Pierce, 44.

2. Barnas Sears, D.D., LL.D., (1802-1880) prepared for the Baptist ministry at Newton. His only pastorate, however, was a brief one at Hartford, Conn., at the start of his career. Thereafter he devoted himself primarily to educational work. Sears was on the faculty at Hamilton for four years, then went to Germany to study further. On his return he was appointed to the faculty at Newton and from 1839 to 1848 was president of the institution. The next seven years he was secretary and executive agent of the Massachusetts Board of Education. In 1855 he was called to the presidency of Brown, succeeding Francis Wayland, q. v. On his retirement in 1867 he became general agent of the Peabody Education Fund at Staunton, Va. Sears was the author of numerous books and articles. His contemporaries knew him as a man "of ripe and thorough scholarship" and honored him by making him a fellow of the American Academy of Arts and Sciences. — Cathcart, 154, 1037-8; Brown, 136, Guild, 43; Pierce, 35.

As president of Newton, Sears wrote a reference for Scott March 14, 1842. — MS in keeping of RES.

3. Ezekiel Gilman Robinson, D.D., LL.D., (1815-1894), by his own admission, drifted aimlessly through Brown and into the ministry. The record of his life suggests, however, that he soon came to anchor. Even his academic record is not unimposing: A.B. Brown 1838, D.D. Brown 1853, LL.D. Brown 1872, LL.D. Harvard 1886.

Upon graduation from Newton in 1842 Robinson became pastor of the Baptist church at Norfolk, Va. His three-year pastorate there was interrupted for eight months when, with the church's consent, he served as chaplain of the University of Virginia. He returned north in 1845 to accept a call to a Baptist church in Cambridge, where he remained only a year. His last pastorate, from 1850 to 1853, was at Cincinnati.

He then turned to teaching and in doing so entered upon the work for which he was best qualified. While he achieved considerable reputation as a preacher and lecturer, "he had a veritable genius as a teacher." "The field was the one above all others for which his abilities, acquirements and mental traits fitted him." He was a member of the faculty, successively and successfully, at Western Baptist Theological Institution, Rochester Theological Seminary, Brown and the

make me thankful for all his blessings the past term, and direct me in the vacation.

THURSDAY, SEP. 17

6 o'clock P. M. set sail for Barnstable in the Packet Sloop Sappho. Arrived in Barnstable Bay 2½ o'clock in the morning. Very tedious passage. Br. Jacobs & I were put ashore in a boat, I crossed the Cape afoot & in the rain. Got lost, and added some 2 miles to the distance.

SUNDAY, SEP. 20

Preached at Hyannis for Br. Jacobs this afternoon & evening, and addressed the S[unday] Sch[ool]. 21st and 26th visited Osterville.

SUNDAY, SEP. 27

Preached at Hyannis P. M. & evening. Also preached Thursday evening, 24th.

TUESDAY, SEP. 29

10½ P. M. Put aboard the New York packet schooner Wm. Roscoe, Capt. Hinckley, & set sail to return home around the Cape. Arrived in Boston Thursday night 30th. While in Hyannis, quartered at Capt. Warren Hallet's, Capt. Z. D. Basset's, Freeman Marchant, Esq's, & Br. Jacob's. Visited other friends about, and everywhere received a real Cape welcome. Never enjoyed preaching better than on the two Sabbaths. The Lord bless it to others.

THURSDAY, OCT. 1

This evening, returned to Newton. The first four weeks of the vacation I passed in Newton, Brookline, Boston, Malden, &c. Poem for Lyceum. Boston Baptist Association at Watertown, &c. Grand Explosion. The Lord grant me grace to act like a Christian.

SUNDAY, OCT. 4

Preached at Medford three times. Trust I enjoyed the presence of GOD.

SUNDAY, OCT. 18

Preached for Br. Driver of S[outh] Boston A.M. & P.M.

TUESDAY, OCT. 20

Am going on very pleasantly, and I trust profitably with my studies. Prof. Sears' lectures, or rather conversations, on Theology; Hebrew; Whately's Rhetoric; Essays on Literary & Theological Subjects; and, (in company with my classmate, Ezekiel Robinson,) Cicero's Office. The Lord enable me to turn my time to the best account for his glory.

SUNDAY, NOV. 1

Preached this morning for Br. Shailer---

SUNDAY, NOV. 8

Preached twice at Newton Upper Falls.

SUNDAY, NOV. 15

Preached this morning for Br. Wm. Smith, at Chelsea.

SUNDAY, NOV. 29

Preached in Malden twice for Br. Smith of Chelsea, in exchange with Br. Williams, of Malden.

FRIDAY, DEC. 25

Recess commenced.

WEDNESDAY, DEC. 30

Delivered lecture on Conversation before the Irish Pro-

University of Chicago. He was president of Brown from 1872 to 1889, where his administration was marked by a notable improvement in the buildings and grounds as well as by the restoration of the high standards of instruction maintained by Francis Wayland, q. v.

Robinson's biographers depict him as a man who repressed every sign of emotion, even in the presence of those who were most intimate with him. They indicate that he was a man without either tears or laughter, on so tight a rein did he keep himself in check. He was not, however, without wit or sympathy --these qualities were present in Robinson even though his self-restraint kept them from being generally known. Certain of his class-room aphorisms reveal this, for instance, "As soon as any church says that it alone is the true church and there is no other, take your hat," and "Not hope of heaven but fitness for heaven is the idea of Christianity."

In view of the lasting friendship which developed between Robinson and Scott it is somewhat interesting to note the points at which their lives touched: as fellow-students at Newton, as chaplains of the University of Virginia, at Rochester, where Scott preached and Robinson taught, and as men whose gifts complemented one another, Robinson excelling at teaching, Scott at preaching. --Cathcart, 995-6; Brown, 155; DAB, XVI, 43-4; NCAB, VIII, 26; Pierce, 55-6; H.L.Wayland: E. G. Robinson---, 5, 17; Johnson, 18, 153, 158-60, 361-6; T.D. Anderson: Memorial Address on Ezekiel Gilman Robinson--- passim.

4. William Smith (1811-1841) was ordained a Baptist minister after graduating from Waterville College and Newton. He became pastor of the First Baptist Church, Chelsea. His death occurred July 26, 1841, about six months after Scott's first mention of him. -- Pierce, 50.

1. (Opposite page.) A notice of the event reads: "Mechanic Apprentices' Library Association. The Lecture THIS (Monday) EVENING, January 4, will be given at the Masonic Temple, by J. R. Scott, Esq. of Newton, commencing at 7¹/₂ o'clock. Subject: Conversation. Tickets to the course may be obtained at the bookstore of Weeks, Jordan & Co., 121 Washington St., tickets for the evening at the door. Daniel Warren, Rec. Sec'y." -- Boston Evening Transcript, Jan. 4, 1841, 2.

2. The Masonic Temple, at the corner of Tremont Street and Temple Place, was dedicated in 1832. It contained a Masonic Hall, a large chapel, school-rooms and a lecture room. -- Hayward, 51.

3. Sir Philip Sidney or Sydney (1554-1586), English soldier, statesman and poet, was typically Elizabethan in the wide range of his activities. -- Columbia, 1627-8.

4. Robert Turnbull (1809-1877) was a native of Scotland. After graduating from Glasgow University he studied for the ministry at Edinburgh. In 1833 he came to America, where he served until 1839 as pastor of Baptist churches in Connecticut and Michigan; then he was called to Boston as the first pastor of the Harvard Street Baptist Church. This church, pending the erection of its own meeting-house, held its services in Melodeon Hall, originally the Lion Theater, but from 1839 leased and renamed by the Handel and Haydn Society. Its auditorium seated 1,650 persons. Turnbull stayed until 1845, then travelled abroad. On his return to America he became pastor of the First Baptist Church, Hartford, where he remained for about 24 years, resigning in 1869 to devote his time to more general work in his denomination. He was described by a contemporary as "a vigorous, eloquent preacher; a broad and thorough scholar; an easy, graceful, prolific writer." -- Cathcart, 1175; Boston Public Library; Hayward, 51.

5. William Henry Harrison (1773-1841) died one month to the day after his inauguration as ninth president of the United States. "The immediate cause of his death was pneumonia, but the malady was aggravated by the excitement attend-

testant Assoc[iation] Boston.

MONDAY, JAN. 4. Ditto before the Mechanic Apprentices' Library Association at the Masonic Temple, Boston.

1&2

TUESDAY, JAN. 5. Returned to the Institution, having passed the recess chiefly in Brookline and Boston.

WEDNESDAY, JAN. 6. Lectured before the Lyceum in Wayland, Mass.

SUNDAY, JAN. 10. Preached this P. M. for Br. Shailer.

SUNDAY, JAN. 17. Preached A. M. & P. M. at Jamaica Plain.

THURSDAY, JAN. 28. Read an essay before the Knowles Rhet-
orical Society — Subject Sir P. Sydney.

3

SUNDAY, FEB. 7. Preached at Jamaica Plain, A.M.&P.M.

SUNDAY, FEB. 21. Preached at Brookline — A. M.

SUNDAY, MAR. 7. Preached at Lexington, Mass. A. M. & P.M.

After P. M. service, attended funeral of a drunkard found dead in a field on Saturday.

SUNDAY, MAR. 14. Preached three times on [sic] Jam[ai]ca Plain.

SUNDAY, MAR. 21. Preached three times at Lexington.

SUNDAY, MAR. 28. Preached for Br. Turnbull at the Melodeon, Boston, this morning, & assisted him in the P.M. services.

4

WEDNESDAY, MAR. 31. Term closes. Am shut up in my room sick, but can look back and see that the Lord has led me along with a very merciful hand.---

SUNDAY, APR. 4. Commenced my supply of the pulpit at Jamaica Plain, with preaching twice today. Am to supply six Sabbaths. Lord, make me the means of good in this interesting field. My home is at Mr. Wm. Winchester's, where I am receiving every kindness.

THURSDAY, APR. 8. Fast day. Preached at J[am]ai]ca P[la]in this afternoon. Eccl. 1:2. Subject suggested by the recent death of President Harrison. Fine congregation. The Lord bless the word.

5

SUNDAY, APR. 11. Preached at J[am]ai]ca Plain morning & P.M.

(see over)

WEDNESDAY, APR. 14. Took a sleighride.

SUNDAY, APR. 18. Preached A.M. & P.M. in Charlestown on an exchange with Br. Phillips. Conference meeting in the evening.

TUESDAY, APR. 20. Heard Hon. R. Choate's Eulogy on Harrison. Very Fine! Received a letter from T.P. Shepard, M.D. Paris.

6

SUNDAY, APR. 25. Preached at Brookline, A.M. & P. M.

SUNDAY, MAY 2. Preached at Jam[ai]ca Plain twice.

SUNDAY, MAY 9. Sick at Mr. Loker's. Unable to preach.

FRIDAY, MAY 14. National Fast, on account of the death of the President. Preached at Jam[ai]ca Plain---

SATURDAY, MAY 15. Returned to the Institution. Have passed the vacation very pleasantly, notwithstanding the disagreeable weather, and some illness. Have received much kindness particularly in the families of Mr. Winchester & Mr. Loker. The Lord bless my labors, & make me grateful.

MONDAY, JUNE 7. Finished the Old Testament for the third time.

SUNDAY, JUNE 13. Preached twice in Westboro' for Br. A.

ing his sudden change in circumstances and the incessant demands of office seekers." — Encyc. Brit. 1947, XI, 221-2.

The text from which Scott preached was: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Evidently he thought this strikingly fitting for the occasion because he used it again when preaching on the death of Zachary Taylor. See Diary, Jul. 14, 1850.

6. Rufus Choate (1799-1859), American lawyer, held some political office but his interest was primarily in his profession. He was gifted with striking personal charm and his eulogy of Daniel Webster, whose unexpired term in the U. S. Senate he completed, was a classic of oratory.

The city authorities of Boston conducted funeral solemnities at Faneuil Hall in honor of Harrison on Apr. 20, 1841. Choate delivered the eulogy. The ceremonies were preceded by a solemn procession through the streets of the city, with a large military escort at the head followed by city officials and private citizens in large numbers. — Boston Daily Advertiser, Apr. 22, 1841.

1. (Opposite page.) Adiel Harvey (1805-1864) graduated from Amherst in 1832 and from Newton six years later. His first pastorate was at Westborough, Mass., where he remained until 1845; his second, at Plymouth, lasted until 1855, after which he left the ministry to become the head of a school for girls at Needham Plains, Mass. — Cathcart, 507; Pierce, 48.

2. Edward G. Sears (1813-1878) was educated at Madison University. He became a Baptist minister, holding pastorates at various Massachusetts towns, including Sharon. Sears was living in Newton in 1841 when his daughter Elizabeth was born (just two weeks before Sears advanced \$40 to Scott). Later he left the ministry and taught at New Hampton, N. H. for a short time. His life was marked by changes in occupation: first he was a minister, next a teacher, then an editor (of the Christian Review), then a manufacturer and seller, then a farmer and finally an editor again, this time of the Springfield Daily Union. — S. P. May: Descendants of Richard Sares (Sears) of Yarmouth, Mass., 377.

The reference just cited also states that Sears studied at Newton but if so his name escaped the compiler of the institution's catalogue.

3. Eleazer Wright, son of Eleazer and Hannah (Pendleton) Wright, was married twice: first to Cynthia Pendleton who, with their child, died in 1821, second to Abigail Kellogg of South Hadley. — City Library Association of Springfield, Mass.

4. Jonah Goulding Warren, D.D., (1812-1884) graduated from Brown in 1835 and from Newton in 1838. He was pastor of the Baptist church at Cabotville (now Chicopee), Mass., from 1838 to 1849 and of one at North Troy, N.Y., from 1849 to 1855, when he became secretary of the American Baptist Missionary Union. In the last capacity he "rendered most efficient aid in advancing the cause of evangelization among the heathen." — Cathcart, 1213; Brown, 9, 149; Pierce, 49.

5. Chester Cooley (1797-1842) married Cynthia Bliss (1792-1870) in 1817. — City Library Association of Springfield, Mass.

6. John, son of Russell and Rose E. Wells, died Sept. 12, 1841, at the age of three years. He was buried in the East Street cemetery, Chicopee Falls, Mass. — Same.

7. Annette, daughter of Jacob P. and Lydia Brown, died Sept. 27, 1841, aged 21 months. — Same.

8. David Brainerd (1718-1747), missionary to the American Indians, was expelled from Yale because of his sympathy with the revivalist movement instigated by George Whitefield, q.v. He spent the rest of his short life among the Indians of Connecticut and New Jersey. His diary, published together with his biography by Jonathan Edwards, made a profound impression on the generation following his own, inspiring many to become missionaries.

9. Lester Lewis (1817-1858) was "large-hearted, sound in the faith, a clear and

- Harvey. 1
- SUNDAY, JUNE 27. Preached this afternoon for Br. Shailer.
- SUNDAY, JUL. 4. Preached twice on Jamaica Plain.
- SUNDAY, JUL. 18. Preached twice in Beverly. Pleasant visit to Salem.
- TUESDAY, JUL. 20. Received letter from Carleton in Paris, France.
- WEDNESDAY, JUL. 28. Gave a note for \$40 to Rev. E. G. Sears. 2
- SUNDAY, AUG. 1. Preached twice in Medford. Visited Malden, Monday.
- TUESDAY, AUG. 3. Wrote to Br. Ellis, of Chicopee Falls, (Springfield), accepting of an invitation to supply his pulpit in the coming vacation.
- SUNDAY, AUG. 8. Preached this evening at Jamaica Plain.
- SUNDAY, AUG. 15. Preached three times at the 1st Baptist Church in Salem.
- WEDNESDAY, AUG. 18. Anniversary of the Newton Theological Institution. Completed my middle year. The Lord make me grateful ---
- SATURDAY, AUG. 28. Arrived at Chicopee Falls.
- SUNDAY, AUG. 29. Preached twice at Chicopee Falls. Br. Ellis at home.
- WEDNESDAY, SEP. 1. Went to Southwick with Br. Eleazer Wright, to attend the Westfield Association. 3
- THURSDAY, SEP. 2. Returned this evening. Pleasant time.
- SUNDAY, SEP. 5. Preached twice at Chicopee Falls — Bible Class — Monthly Concert.
- SUNDAY, SEP. 12. Preached twice at Cabotville in exchange with Br. Jonah G. Warren. Conference meeting in the evening. 4
- MONDAY, SEP. 13. Divide my time between a review of Geometry, (this morning finished Plane) Greek Testament, (chapter a day) Psalms in Hebrew, Sermon & Letter writing, visiting; evening meetings, Bible Class, &c. Am alone in Br. Ellis' house; take my meals at Br. Cooley's. Last Tuesday; 5
- saw the "Lions" of Springfield: Cemetery, Armory, Arsenal, &c. — Attended funeral of Mr. Wells' child. 6
- SUNDAY, SEP. 19. Preached at Chicopee Falls twice. Bible Class. Conference Meeting.
- WEDNESDAY, SEP. 22. Met my brother James at Springfield.
- THURSDAY, SEP. 23. James left this morning.
- SUNDAY, SEP. 26. Preached at Chicopee Falls twice &c. This morning did not carry notes into the pulpit.
- WEDNESDAY, SEP. 29. Attended funeral of Mr. Brown's child. 7
- SUNDAY, OCT. 3. Preached twice at Chicopee Falls, making 71 times since re-entered Newton.
- WEDNESDAY, OCT. 6. Visited Mt. Holyoke. Beautiful & extensive prospect. Northampton. Fine town. David Brainard's grave. Hallowed ground. Returned afoot to Willimanset, via South Hadley Canal village. 8
- THURSDAY, OCT. 7. Attended ordination of Mr. Lester Lewis, at Agawam, West Springfield. Read the Scriptures. Council & (see church). Hard Squeeze. Exercises very interesting. Br. Warren preached. 9
- SUNDAY, OCT. 10. Preached twice at Chicopee Falls. Bible Class. Conference Meeting, &c.

DIARY NOTES
(Continued from page 224)

forcible preacher, fervent in prayer." His formal preparation for the Baptist ministry was limited to a partial course at the Connecticut Literary Institution. He was ordained pastor of a church at Agawam, Mass., and served there until 1846, when he began to work for the Connecticut State Convention of Baptists. Later he was the minister of two churches in Connecticut, one at Bristol, the other at Middletown. — Cathcart, 691-2.

1. (Opposite page.) John Wesley Olstead, D. D., (1816-1891), despite his given name, was a Baptist. He was pastor of the Baptist church at Chelsea, Mass., for four years, a trustee of Brown and, throughout most of his active life, a literary man. For nearly 30 years he edited The Christian Reflector, which later merged with The Watchman and in 1878 he started The New York Watch-Tower. His life was "one of great usefulness and honor." — Cathcart, 868; Pierce, 7.

2. The records of Newton for 1842 contain no reference to a man of this name. "He does not seem to have been connected with the school." — Andover Newton Theological Library.

3. Probably Washington Leverett (1805-1889), twin of Warren Leverett. The brothers graduated from Brown in 1832. Washington received an honorary doctorate of divinity from Shurtleff in 1876 and was also a graduate of Newton in 1836. He was a Baptist clergyman, college professor and treasurer. Thirty-two years of his life were spent as professor of mathematics and natural science at Shurtleff. — Brown, 145; Cathcart, 687.

4. Sibil Mackintosh Hitchings, daughter of James and Eunice Hitchings and a half-sister of Scott, was born at Malden, Mass., March 2, 1828. — Family Bible in the keeping of RES.

5. She was the wife of Scott's half-brother, George Hitchings (b. 1802) of Malden. Her death occurred less than four months after Scott first mentioned her. — Corey, comp.: op. cit.; Diary, Jul. 6, 1842.

MONDAY, OCT. 11. Left Chicopee Falls, and arrived at New-
 ton. Pleasant vacation. Kindness of friends, — particu-
 larly Bible Class at Chicopee Falls. The Lord bless my poor
 labors, by making them the means of good to many. \$36.
 SUNDAY, OCT. 24. Preached for Br. Shailer this morning.
 SUNDAY, OCT. 31. Preached at Taunton twice.
 MONDAY, NOV. 8. On account of my eyes being somewhat
 affected, have procured a furlough from the Institution for
 a few days.
 THURSDAY, NOV. 11. Returned to the Institution. Malden.
 Mother's grave. Funeral of J. Brooks Townsend.
 SUNDAY, NOV. 14. Preached at Westboro' for Br. Harvey
 twice. Sunday School Concert. Pleasant time.
 SUNDAY, NOV. 28. Preached twice, and addressed the Sun-
 day School at the Unitarian church in Wayland, Mass.
 WEDNESDAY, DEC. 1. Received a letter from Br. Carleton at
 New Bedford last evening urgently inciting me to visit him,
 and enclosing money to defray my expenses there & back. Ac-
 cordingly started this morning. Arrived in New Bedford this
 evening.
 SUNDAY, DEC. 5. Preached today twice for Br. Jackson;
 addressed the Sabbath School & Monthly Concert. Interesting
 time.
 TUESDAY, DEC. 7. Left New Bedford this P. M. Pleasant
 visit. Brookline.
 WEDNESDAY, DEC. 8. Back to Institution this morning.
 WEDNESDAY, JAN. 5. Returned to the Institution after an
 absence of a number of days in the usual recess. Brookline—
 Boston — Chelsea — Jamaica Plain — Malden — Sharon. Cal-
 led on friends in Brookline; heard Rev. Jacob Knapp a number
 of times in Boston, where a glorious revival is in progress;
 attended the Installation of Rev. Mr. Olmstead at Chelsea; 1
 visited friends in Malden & on Jamaica Plain; and passed
 last Lord's Day & Monday with Br. E. G. Sears, at Sharon.
 Preached for him twice on Sunday, and assisted him in the
 meetings on Monday. (Fast.)
 Began German today under the instruction of Mr. Stall-
 knecht. 2
 SUNDAY, JAN. 16. Preached for Br. Shailer this morning
 at Brookline---
 SATURDAY, JAN. 22. Gave my note for a \$100 to Br. Gibbs of
 Brookline. Paid.
 SUNDAY, FEB. 6. Preached this afternoon for Br. Lever-
 ett, at East Cambridge. 3
 SUNDAY, FEB. 13. Preached this afternoon for Br. Shailer
 at Brookline. Br. Shailer absent at Portland.
 SUNDAY, FEB. 20. Malden. Delightful Revival. Sisters Sy-
 bil & Mrs. Geo. Hitchings express hopes. How can I be thank- 4&5
 ful enough? Lord, bring in the rest. Preached for Br. Wil-
 liams this afternoon & evening. A blessed day.
 MONDAY, MAR. 14. Some negotiation which has been going
 on a while past, has resulted in my conclusion this evening
 to go to Petersburg, Va. to pass some weeks in laboring with
 the church there. If thou wilt not go with me there, Lord,
 send me not thither.

1. This was an important day for Scott because it marked, in all probability, his first meeting with his future wife, Martha Eveline Shaler.
2. Ira Shailer, Jr. (c1788-1866) of Tylerville, Conn., married Jerusha, daughter of Josiah Arnold, Oct., 1808 at the First Congregational Church, Haddam, Conn. They became the parents of ten children, their daughter Martha, born in 1819, probably being a middle child. Ira Shailer was a sea captain, sailing from New York to the West Indies, until about 1834 when he established a stoneyard in New York on Barrow Street near West Street. It was a few years later that he changed the spelling of his surname from Shailer to Shaler. Apparently he was not above making a pun on his name and his new occupation! Some branches of his family, however, cling to the earlier spelling and it may be noted that Scott chose to spell his son's name Shailer.

A year after establishing his business in New York, the former sea captain moved with his family to the city and bought a house at 165 Charles Street, within walking distance of the stoneyard. In Scott's time this district, close to the Hudson River in the vicinity of 10th Street, might well have been considered "uptown," misleading as it would be to call it so today. Captain Shailer continued in business there for nearly 30 years under various designations: Ira Shailer & Co., I. & T. Shailer; Ira Shaler, Stonecutter and Ira Shaler, Blue-stone. In 1835 he advertised that he dealt in blue flag (shale), curb and step stones. About 1854 he moved back to Connecticut, perhaps leaving the operation of the stoneyard in the hands of one of his sons. He is buried in the Tyler-ville cemetery and beside him lies his wife, Jerusha (Arnold) Shaler (c1789-1874). In his will he provided for the heirs of his daughter Martha. — New York Public Library; Connecticut State Library; New-York Historical Society; New York city directories (1833-1864); clippings signed "B. H. C., Tylerville, May 1915" but otherwise unidentified; Diary, Mar. 25, 1845, Oct. 27, 1847.

3. Alonzo Wheelock, who was associated with the 16th Street Baptist Church, 203 West 18th Street, New York City, was listed in local directories in 1847 and 1848 but not in subsequent ones. — New York Public Library.

4. Henry Bidleman Bascom (1796-1850), Methodist minister and college president, who led the Southern faction when his church split on the slavery issue, was a circuit rider and preacher in frontier communities for a number of years. Henry Clay nominated him as chaplain of Congress and he held the position for two years, becoming president of Madison College at the close of his term in 1826. After three years he left Madison to join the faculty of Augusta College in Kentucky, remaining there for ten years. His last office was that of president of Transylvania, which he held from 1842 to 1849. He was an eloquent speaker even though what he said obviously did not appeal to Scott. — Columbia, 148.

5. James Eley Welch (1789-1876) covered a great deal of territory during the twenty years he served as agent of the American Sunday School Union, many of his journeys to the frontier being under the most difficult circumstances. Roads were poor and unmarked, rivers were as yet unbridged and even the matter of shelter for the night was problematical. Earlier in his career Welch was sent to St. Louis by the Baptist Board of Missions, arriving there in the summer of 1817 after having spent a full two months en route. He was joined by J.M. Peck, q. v., the following year. Welch's knowledge of early home missions was gained firsthand and he was well acquainted with the many hardships involved for those who entered that field. — Cathcart, 1121, 1226-7.

6. This was the tall Doric column at the intersection of Charles and Monument Street, Baltimore, not the obelisk in Washington. The latter was not completed until 1884. — Encyc. Brit. 1947, III, 3; XXIII, 394.

7. Charles Dickens (1812-1870), the English author whose first humorous papers were signed "Boz," came to America in 1842. He left Baltimore the day after Scott arrived there. — John Forster: Life of Charles Dickens, passim., esp. I, 269.

- SATURDAY, MAR. 19. Left Newton to start for Petersburg, Va.
- SUNDAY, MAR. 20. Salem. Preached in Lynn this evening, at the Baptist meeting.
- MONDAY, MAR. 21. Started at 4, P. M. for Va. Mrs. Shailer accompanies me to New York. Via Norwich. \$3.00.
- TUESDAY, MAR. 22. New York. Passed most of the day at Capt. Shailer's in the upper part of the city. Aunt Hastings. Rev. Mr. Wheelock. 5, P. M. Left for Philadelphia, via Jersey City & Trenton railroad. \$4.00. Walnut st. House.
- WEDNESDAY, MAR. 23. Left early in the morning for Baltimore. Steamboat to Wilmington, Del. Thence railroad. Arrived at Baltimore 4, P. M. Br. Hill. \$4.00.
- SUNDAY, MAR. 27. Preached for Rev. Stephen P. Hill at the Sharp St. church this morning. Very interesting congregation. Baptism. Heard Prof. (!) Bascom this P. M. at the Methodist church. As Spencer said, could have wept to hear immortals so treated. Evening, Rev. J. E. Welsh, agent of the American Sunday School Union.
- Having made a very pleasant visit of a number of days in Baltimore, started for Washington, D. C. \$2.50. In Baltimore, attended service on Good Friday at the Cathedral, & saw much to interest. Washington Monument. Dickens (Boz) & I!! Br. Hill & Lady have been very kind & hospitable.
- WEDNESDAY, MAR. 30. After two days in Washington, set out again. Saw the Lions. Congress — White House — Columbian College — Br. Anderson's hospitality — & c. Fare to Richmond \$8.50. Via Fredericksburg. Washington to Potomac Creek, (see steamboat — to Fredericksburg stage. Railroad to Richmond. over) Harvey Mitchell, Abington, Va. the Artist, pupil of W. Allston's. Evening, heard Elder Roberts at 2nd Baptist Church (Magoon) Revival — Baptism at Elder Jeter's. Introduced by Mr. Magoon to Br. Sharpe at whose house we pass the night. Very kind.
- THURSDAY, MAR. 31. Reached my journey's end, Petersburg, at noon. \$1.50. Br. Tustin. Expense from Boston, \$28.96. Make my home at Dea. Robertson's. Lord, guide me---
- SUNDAY, APR. 3. Preached---Interesting congregation. Have made the acquaintance of a number of people, & find them very agreeable & attentive.
- MONDAY, APR. 4. Funeral. Old Church at Blandford Cemetery.
- SUNDAY, APR. 10. Preached this morning. No notes with me — partly memoriter, partly extemporaneous. Never preached with more ease to myself, and apparently, satisfaction to the congregation. The Lord set home the word. Afternoon, Rev. Sam. Cornelius, Agent of the American Colonization Society, preached. Evening, Br. Tustin baptized two young men, and preached his farewell sermon to a crowded audience. An affecting occasion.
- THURSDAY, APR. 14. Preached at the funeral of Mr. Abel Jackson's child---Extempore, with a good degree of ease. This evening, preached the weekly Thursday night lecture from I Thes. 5:25. "Brethren, pray for us." Short notes, mostly extempore.
- SUNDAY, APR. 17. Preached this morning. Bro. Samuel Cornelius, Agent of American Colonization Society preached for

While Scott did not actually say that he encountered Dickens it is to be hoped that he did, if only for the vignette it suggests: Dickens gazing at the monument, Scott gazing at Dickens and the monument.

8. Mrs. Stephen P. Hill was a daughter of Thomas Corcoran and a sister of William Wilson Corcoran, financier and Baptist philanthropist. — Cathcart, 278-9, 525.

9. Columbian College, later called Columbian University and still later George Washington University, was established in 1822, largely through the efforts of Luther Rice, a Baptist clergyman. — Cathcart, 251-4; C.E. Lovejoy: So You're Going to College, 275.

10. Martin Brewer Anderson, LL.D., L.H.D., (1815-1890) studied at Newton one year with the class of 1843. He occupied the pulpit of the East Street Baptist Church, Washington, during the winter of 1842 to 1843. The partial loss of his voice compelled him to give up preaching, so he turned to teaching and writing. For seven years following the development of his handicap he was professor of rhetoric at Waterville, then, from 1850 to 1853, he edited The New York Recorder, a Baptist periodical. The capstone of his career was his presidency of the University of Rochester. This office Anderson held for 25 years. — Cathcart, 33-5; Pierce, 58.

11. Abingdon (not Abington), Va., is the county seat and trading center of Washington county.

12. Harvey Mitchell, who was at Charlestown, S. C., in 1830, was a portrait painter whose "work was rather poor." — Mantle Fielding: Dictionary of American Painters, Sculptors and Engravers, 244.

13. Washington Allston (1779-1843) was an American painter and author. Many of his paintings dealt with Biblical subjects. He maintained studios in and near Boston from 1818 until his death and had many pupils but Mitchell is not among those listed by this reference. — Columbia, 49.

14. Joseph T. Roberts (b. 1807), who was pastor of the Lebanon, Ky., Baptist church at this time was probably a visiting preacher at the revival Scott attended. Roberts graduated from Brown with highest honors in 1828, then studied medicine but never practiced, his interest having turned to the ministry. His ordination as a Baptist clergyman followed a period of study at Furman Theological Seminary. He held pastorates in South Carolina, Kentucky, Georgia and Ohio until 1858 when he entered the educational field. Roberts taught at Burlington University until 1869 when he became its president. Later he taught in Iowa and still later he was principal of the Augusta Institute, a seminary for colored ministers in Georgia. — Cathcart, 992-3.

15. Elias Lyman Magoon, D.D., (1810-1886), whom Scott frequently encountered during his southern days, was a bricklayer by trade who supported himself for ten years while preparing for the ministry. Upon being ordained in 1839 he became pastor of the Second Baptist Church, Richmond. While he was absent on a trip to Europe six years later a division in the church took place on the slavery issue; on Magoon's return to Virginia he resigned this pastorate and went to Cincinnati as minister of the Ninth Street Baptist Church. Later he occupied the pulpits of Baptist churches in New York City, Albany and Philadelphia. The University of Rochester bestowed an honorary doctorate of divinity upon this one-time bricklayer in 1853, and justly, in the eyes of his peers, one of whom wrote that his name was known favorably all over the land. — Cathcart, 738-9; Pierce, 49-50.

E. L. Magoon was on the ordaining council that signed Scott's certificate of ordination. Sept. 26, 1842. — MS in the keeping of RES.

16. Jeremiah Bell Jeter (1802-1880), a distinguished southern Baptist min-

DIARY NOTES
(Continued from page 230)

ister whose ability and piety were widely recognized, was pastor of the First Baptist Church, Richmond, for nearly fourteen years. During his pastorate nearly 1,000 new members were added; a house of worship was erected and the occupancy of the previous meeting-house turned over to the First African Baptist Church, composed of 2,000 colored people who had previously been members of the parent church. Jeter was subsequently pastor at St. Louis and at Grace Street Baptist Church, Richmond. For fourteen years he was editor of The Religious Herald and throughout his career he was a voluminous writer, his work falling into two main categories arguments against Campbellism and biography. He had an abiding interest in all the great denominational movements of his day: missions, better training for ministers and education for women. His southern sympathies were apparent in his support of slavery. — Cathcart, 600-1; Burrage: Hymn Writers, 656; Baptist Memorials (1844), 174-5.

17. Thomas Sharpe joined the Second Baptist Church, Richmond, June 25, 1840, having previously been a member of the Market Street Baptist Church, Petersburg. Later he transferred his membership to Lynchburg. — Richmond Public Library.

18. Josiah P. Rustin, Scott's predecessor at Petersburg, was ordained there Jan. 7, 1841 and left to accept a call to Warren, R. I., where he preached until 1848 or later. — Baptist Memorials (1842), 85; Benedict: op.cit., 664; Christian Review, IX (1846), 64.

19. Probably the William Robertson (1813-1865) who studied at the University of Virginia from 1830 to 1831 and later became a Petersburg lawyer. — U. of Va., II, 61 (appendix).

20. Old Blandford Church, a settlement that took its name from the seventeenth century church that was its center. As early as 1802 the church itself had fallen into picturesque ruins. — E. S. Gregory: Sketches of the History of Petersburg, 6-7.

21. Samuel Cornelius, D.D., (1794-1870) was born in England but brought to Philadelphia by his parents while he was still a child. He became a Baptist clergyman whose preaching "was rich in Scriptural truth, felicitous in diction, abounding in proofs of culture." Most of his pastorates were in Virginia and New Jersey. With Noah Davis, Cornelius founded the American Baptist Publication Society; he was also instrumental in founding Columbian College, q. v. For some time he was an agent of the Colonization Society, then, at the age of 54, he embarked on a new work, going to Michigan as a missionary. — Cathcart, 279-80. :

DIARY NOTES

1. William Southwood (1785-1850), a relative of I. T. Hinton, q. v., was born in Devonshire. His parents wanted him to be a clergyman of the Church of England but he demurred and entered the Baptist ministry. After a pastorate in Gloucestershire, Southwood came to Virginia, where he was pastor of the Petersburg Baptist church for six years. After a brief pastorate at Bruington he went to St. Stephen's, where he died. He was somewhat aristocratic in bearing and occasionally brought criticism on himself for exacting the respect due to his calling but those who understood him best forgave his attitude, for they knew that he craved respect for the church he represented rather than for himself as an individual. Southwood thought American ministers overstressed joining a church and understressed the training of those who were already members in habits of self-discipline, benevolence and progress in both knowledge and holiness. At times he was satirical and sarcastic; rarely, however, without provocation. — Taylor 2, 76-9.
2. James Barnett Taylor (1804-1871) was the author of the work cited in the preceding note, the materials for his book being collected "only after vast toil and innumerable hindrances." Born in England, he was, however, American by upbringing, having been brought to this country in infancy. He was ordained a Baptist minister in Virginia in 1826 and the same year became pastor at Richmond, where he remained for sixteen years. In 1839 he was chaplain of the University of Virginia. He travelled extensively on behalf of the Southern Baptist Convention and the Virginia Baptist General Convention, being an officer of the former for 26 years. He resigned the pastorate of a church at Taylorsville, Va., at the start of the Civil War to become a Confederate post-chaplain. At the war's close he devoted himself to helping straighten out the war-tangled affairs of the Southern Baptist Convention and to working for the freedmen's welfare. His last sermons were preached to colored congregations in Alexandria and to the last day of his life he manifested interest in missions to Africa.— Cathcart, 1078, 1134-5.
3. Henry Keeling (1795-1870), editor of the Virginia Baptist Preacher from 1842 to 1858, was one of a family of fifteen children. Financial need drove him to leave school at the age of twelve and work as a clerk for the next eight years. Determined to become a minister, he then entered Philadelphia Theological Institute, from which he later graduated with the first class. He held Baptist pastorates in Pennsylvania and Virginia until 1825, then taught at a seminary for young women in Richmond, also taking as private pupils the children of freedmen. The Third Baptist Church of Richmond called him to be its first minister and he accepted. — Religious Herald, V, #50 (Dec. 15, 1870).
4. Thomas White Sydnor, D.D., (1816-1890), a Virginian, studied at Newton for two years. He was the pastor of several Baptist churches in his native state. Various denominational bodies employed him as their agent, among them the Baptist General Convention for Foreign Missions and the Southern Baptist Convention. He was also engaged by the American Baptist Publication Society to do Sunday School work among colored children. In 1870 he was appointed superintendent of schools in Nottoway county, Va. — Cathcart, 1129; Pierce, 54.
5. Robert Ryland, D.D., (1805-1899), one of the most distinguished Baptist ministers of his day, was pastor of the First African Baptist Church at Richmond for a quarter of a century, during which time he baptized more than 3,800 persons. Earlier he preached at Lynchburg for five years, leaving there to head a manual labor school in Richmond which was the forerunner of the University of Richmond. When the college was chartered Ryland became its first president, serving 22 years.—Cathcart, 1018; Virginia Baptist Historical Society.
6. C. Loomis, of the Market Street Church, Petersburg, was a delegate to the Virginia Baptist Convention in 1844, which was also attended by Scott. — Va. Bapt. 21st, 2.
7. William Todd was clerk of the Baptist General Association of Virginia when it was formed in 1823 at Richmond. — Cathcart, 1195.

me at night.

THURSDAY, APR. 21. Went on horseback into the country between four & five miles to attend the funeral of an old Baptist lady. Name of the village, Matoaca. The good old lady had selected the text and hymn for her funeral. So I preached from 2 Timothy "I am now ready to be offered," &c. Of course, the sermon was purely unpremeditated, but enjoyed a good degree of freedom. The Lord bless it to those who heard.

SUNDAY, APR. 24. Preached morning & night. Sunday School Prayer Meeting at afternoon. Preached without my notes in the morning; read at night. Not very well in health, & depressed in spirit.

THURSDAY, APR. 28. Preached this evening---Short notes. A pleasant season. Election Day in Virginia.

SUNDAY, MAY 1. Preached morning & night at the Market St. Church. Mostly written. In the afternoon at the Gillfield (Colored) Church. Great Crowd. Interesting Congregation. Great excitement. No notes. Quite a pleasant Sabbath.

THURSDAY, MAY 5. ---Lecture---Hard.

SUNDAY, MAY 8. Preached only at night. Br. Southwood 1
preached in the morning. P. M. [Sunday School] Concert.

SATURDAY, MAY 14. Richmond, returned thence to Petersburg this morning. Preached for Br. Magoon three nights last past, making little use of notes. Glorious revival. Brn. Taylor, 2
Keeling, Sydnor, Prof. Ryland, &c. Stayed mostly at Br. Thos. 3,4&5
Sharpe's. Attended & conducted other meetings. Horse back ride with Br. Magoon.

SUNDAY, MAY 15. Preached three times. Morning & night at the Market st. church. Afternoon, funeral of an old pious & faithful servant of David Paterson Esq. Morning and night mostly written; P. M. extempore.

MONDAY, MAY 16. Preached this afternoon at the Gillfield (colored) church, a funeral sermon for six persons who have died in connection with that church or congregation within some months past. Great crowd. Extempore, hard upon an hour, & with much freedom. Excitement. Mourners. Violent exhibitions of feeling.

THURSDAY, MAY 19. ---Lecture. Brief notes, with tolerable freedom.---

SUNDAY, MAY 22. Preached---Encouraging increase of the congregation. Afternoon Prayer Meeting very spirited. House full at night. The church to day voted me a unanimous Call, in which the congregation concurred. To-day preached with notes mainly, but with considerable satisfaction.

MONDAY, MAY 23. Brn. Loomis, Gregory, & Todd called 6&7
this morning to communicate the call. On many accounts, it seems to be my duty and I feel inclined to accept. Many powerful reasons exist why I should prefer the North. The Lord enable me to forego all selfish considerations---The salary proposed is \$600 for the first year. The debts of the church are such that I suppose it is not prudent for them to offer more; altho' the expense of living in Petersburg, my pecuniary circumstances, & what I wish to do for my sister & other friends*, make it desirable that I receive all I can get,

1. In Virginia as a whole the Baptist denomination was strong at this time. A statistical table shows that in 1841 there were approximately 69,000 Baptists in Virginia but only 26,000 in Massachusetts, the state which Scott would probably have chosen first had he sought a northern pastorate. — Baptist Memorials (1842), 20.

2. Thomas Hume (1812-1874) was educated at Virginia Baptist Seminary. He was pastor of Court Street Baptist Church, Portsmouth, Va., from 1837 to about 1862, and later of the Fourth Street Baptist Church, Norfolk. His marked self-sacrifice during the yellow-fever epidemic of 1855 endeared him to his people. "His enlightened public spirit, his financial knowledge, and his administrative talent gave him great influence in the commercial and charitable enterprises of the city." — Cathcart, 557-8.

Hume's "fruitful fellowships with neighboring pastors--- included two brilliant young Massachusetts scholars of his own age, who had been attracted by the Virginia climate, one of them---E. G. Robinson, virile and stately, the future president at Brown and Rochester; and the other Jacob R. Scott, the poet-preacher, who served acceptably at Petersburg, Hampton, and the University of Virginia before he returned to New England." — Taylor 3, 193-4.

3. Scott's affection for the "dear people" of Virginia was indeed lasting; his diary proves it to some degree, his letters to a greater extent.

4. Bernard Todd of Petersburg married Sarah E., the daughter of John H. Brown, in 1849. — WPA Marriages, II, 220.

5. This was probably the Virginia Baptist Sunday School and Publication Society. See Diary, June 4, 1844.

It was customary, in Scott's era, for religious bodies, generally those connected with a local church, to pay a stated and usually rather generous fee to special organizations whereby a designated recipient became a life member of the larger organization. Baptist periodicals of this time carry many letters of thanks from ministers expressing their appreciation of such memberships.

I am willing to trust the Lord in this matter. I am sure money will not induce me to settle here, for my prospects in that respect are quite as good in the North; and I am determined that money shall not keep me from settling here, if I can be persuaded that the Lord will bless my efforts to build up the important branch of his Zion in this place.---The religious feeling decidedly improving. 1

10 o'clock this morning preached at the funeral of an infant child at Bro. Temple Gates'. Extempore with great ease & comfort---

FRIDAY, MAY 27. To-day wrote a letter to the church accepting their invitation to the pastoral care, -- to enter on the duties of the office about 1st Sept. A solemn step, but one which I trust I have taken in the fear of GOD, & from a regard to his glory.

SATURDAY, MAY 28. Portsmouth Association commenced with the Market St. Church. Elected a delegate to the Dover Association, and to preach the Introductory Sermon, next year at Mill-Swamp.

SUNDAY, MAY 29. A large number of ministers and delegates present. Br. Thos. Hume preached this morning; sacrament this afternoon; at night my classmate, Bro. E. G. Robinson preached to great acceptance. 2

TUESDAY, MAY 31. Association adjourned this afternoon. Session remarkably pleasant and harmonious.

THURSDAY, JUNE 2. This morning between 2 & 3 o'clock started on my return northward. For my services have received \$115 and board; with a few presents. This is a dear people; my heart will be with them after I get far away. My parting has cost me tears.--- 3

SATURDAY, JUNE 4. Arrived in Boston, 6, A.M. Very much jaded out. From labor, anxiety, and insufficient rest a number of days before starting was ill fitted for the fatigue of the journey. Expenses of return about \$25.

SABBATH, JUNE 5. Attended meeting at Rev. Mr. Hague's, Boston, and preached for him in the afternoon.

MONDAY, JUNE 6. Reached once more the brightest spot on earth, Newton Theological Institution.

SUNDAY, JUL. 3. Preached at Needham & Dover twice.

WEDNESDAY, JUL. 6. Attended the funeral of my sister-in-law, Mrs. George Hitchings in Malden. She died July 4. A truly estimable woman, and illustrated in her severe sickness and death the power and glory of Christian faith.

SUNDAY, JUL. 10. Preached in Hingham three times. Old friends. Pleasant time.

WEDNESDAY, JUL. 13. Have received a number of letters from Petersburg, Va. This evening one from Bro. Bernard Todd. Interesting revival going on there. The church has made me a life member of the Baptist Sunday School & Publication Society. 4

SUNDAY, JUL. 17. Preached at Framingham, Mass. twice for Bro. Johnston, who has been out of health for some time past, but was able to attend the services.

SUNDAY, JUL. 31. Preached this afternoon for Bro. Shailer. 5

DIARY NOTES

1. Cornelius Driscoll, tailor, had a shop at 14 Court Street, Boston. — Boston Public Library.
2. Gould, Kendall and Lincoln, booksellers, were in business at 59 Washington Street, Boston. — Same.
3. Samuel Glover (c1820-1842), A. B. Brown 1839, was a member of the class of 1843 at Newton. — Brown, 157; Pierce, 58.
4. An original hymn by Scott, How Grateful on Thy Heralds' Ears, was a part of the exercises. — Program of the event.
5. Alexander Hamilton Vinton, M.D., D.D., (1807-1881), Episcopal clergyman and physician, had ties with Yale, Brown, the University of the City of New York, Harvard and the General Theological Seminary. — Brown, 136, 114.
6. Albert Barnes (1798-1870) was a Presbyterian clergyman. Although he was a modest and non-controversial man himself he became "a storm center in a controversy between the strict Calvinists and a more liberal wing infected with New England liberalism." — Columbia, 142.
7. Francis Calley Gray (1790-1856), who graduated from Harvard in 1809, was a liberal donor to his university, bequeathing it a large part of his estate. Gray was admitted to the bar but did not practice, preferring to devote himself to public affairs and literary pursuits. He was elected to the state senate for five terms but "his legislative career was undistinguished." -- DAB, VII, 514-5.

- MONDAY, AUG. 1. Measured for suit at Driscoll's. Coat 1
\$22, pants \$8, vest \$5. Procured at Gould, K. & Lincoln's, 2
on 6 months credit books to the amount of \$18.85. There must
be a crash somewhere!
- SUNDAY, AUG. 14. Preached twice at the Charles Street
Church, Boston. Dr. Sharp absent at Saratoga.
- MONDAY, AUG. 22. Attended the funeral of my dear friend
and brother, Mr. Samuel Glover, Jr. a member of the Middle 3
Class in Newton Theological Institution. The services at Cam-
bridge Port. He started for Virginia to supply for Bro. Rob-
inson a while, but was arrested at Brooklyn, N.Y. by sick-
ness; and started on his return back. He stopped at Nor-
wich, & died a week ago last Sunday morning. The cause of
his death inflammation and mortification of the bowels pro-
duced by the lodgment of a cherry stone. His loss is much
lamented by a large circle of friends, to whom his piety and
simplicity of character as well as his high social & intel-
lectual endowments greatly endeared him.
- WEDNESDAY, AUG. 24. To-day the Anniversary of Newton Theo-
logical Institution. My parting speech on "The joint cul- 4
ture, by preachers, of the reasoning powers & the imagina-
tion." The Class exercises are pronounced very creditable.
Yesterday afternoon, Rev. Prof. Caswell addressed the Knowl- 5
es Rhetorical Society and last evening, Rev. A. H. Vinton the
Society of Missionary Enquiry; This P.M. my Pastor, Rev. W.
H. Shailer, the Alumni. The exercises of the two days taken
together, have made this annual occasion one of more
than ordinary interest.
- FRIDAY, AUG. 26. This P. M. went to Sharon & passed the
night with my dear friend Sears.
- SATURDAY, AUG. 27. To New Bedford, via Providence. Bundle.
A hearty greeting from friend & Brother Carleton & Bro. Jack-
son, &c.
- SUNDAY, AUG. 28. Preached for Bro. Jackson this after-
noon.
- MONDAY, AUG. 29. Gave my note to Bro. Carleton who kind-
ly lent me \$40.
- TUESDAY, AUG. 30. Returned to Newton via Brookline, hav-
ing made a delightful visit to New Bedford.
- WEDNESDAY, AUG. 31. Packing for the South.
- THURSDAY, SEP. 1. Got some things on board vessel Sch[oon-
er] Adrian, Pitts, for Petersburg.
- TUESDAY, SEP. 6. Went to Providence. Heard Rev. Albert
Barnes address the literary societies (Philemenian & Unit. 6
Bros.) and Rev. B. Stow before the [Society of Missionary]
Inquiry.
- WEDNESDAY, SEP. 7. Commencement exercises this forenoon, &
Hon. Francis C. Gray's Oration before the F B K in the aft- 7
ernoon. Dr. Wayland's Levee.
- FRIDAY, SEP. 9. Gave my note to Uncle A. Horner for \$20
received.
- SUNDAY, SEP. 11. Preached this morning at Brookline.
- TUESDAY, SEP. 13. Gave my note to Jas. B. Richardson, Esq.
for \$25. — paid (see account book.)

1. Petersburg, on the south side of the Appomattox River, is 23 miles from Richmond and 81 miles from Norfolk. These distances must have been important to Scott, considering the number of trips he made while in Virginia. Petersburg's population in 1840 was 11,000. "It was occupied by the British and then the Americans in the latter part of the Revolution; and because of its strategic position was the center of important operations in the Civil War in 1864 and 1865." A descendant of one of the men who laid out Petersburg in 1762 said in reference to the city's crooked streets that "he had always thought his ancestor must have been a little tipsy when he helped to 'lay them off.'" — Gregory: op. cit., 1,5-7; Columbia, 1379; Bureau of the Census.
2. Scott's certificate of ordination, signed by James B. Taylor and E. L. Magoon, bears the endorsement: "Rev. James L. Gwaltney, of Sussex county also took part in my ordination, but when the above document was drawn up and signed, it was not convenient to procure his signature." — MS in the keeping of RES.
3. This church was constituted in 1817 with thirteen members. By 1877, after it had undergone a doctrinal split as well as at least thirteen changes of pastors, there were about 450 members. Probably there were between 200 and 300 members during Scott's pastorate. In the first 60 years of its history the church had four meeting-houses. The first was outgrown and replaced about 1836; the second in turn became too small by 1853 but the building that took its place was not completed until 1861. Shortly after the war the then-new church was struck by lightning and burned to the ground, necessitating the erection of a fourth building. — Gregory: op. cit., 28.
4. Francis H. Robertson (1810-1880), member of the firm of Spotswood & Robinson, lived in Petersburg most of his adult life and was a deacon of the Baptist church there. His was one of the many Virginia homes noted for its hospitality. — Religious Herald, XVI, #13 (Mar. 31, 1881); WPA Marriages, II, 128.
5. James Sessions Mims (1817-1855) shared with Scott the intimate friendship of E. G. Robinson, q. v., when all three were at Newton. Robinson characterized him as "a noble fellow." Mims was a native of North Carolina, a graduate of Columbian and later a professor at Furman Theological Institution, then located at Greenville, S. C. — Pierce, 55; Johnson, 20.
6. Adoniram Judson Crane (d. 1867), a Richmond lawyer, must have come from a Baptist family, judging from his given names. — E. B. Crane: Genealogy of the Crane Family--- II, 422.
7. William Sands (1793-1868), a Baltimore printer who came originally from England, edited the Religious Herald for many years. "In consequence of his experience and judgment, as well as his thorough acquaintance with the Baptist denomination and its wants, it became quite popular." — Religious Herald, III, #36 (Sep. 3, 1868), #39 (Sep. 24, 1868); Cathcart, 987, 1310J.
- Sands' own copy of Isaac McCoy's History of Baptist Indian Missions, a rare book, is now in the Fleming Library of the Southwestern Theological Seminary.
8. William Ryland was an elder brother of Robert Ryland, q. v. He lived in King William county near Salem Church. — Virginia Baptist Historical Society.
9. Philips T. Montague (1778-1846) preached more than 40 years. The last years of his life, however, were deeply shadowed by poverty and infirmity. The churches he served failed to pay him and he was subject to criticism from his fellow-Baptists because he did not support the popular temperance movement, to which he was opposed on conscientious but misinterpreted scruples. It was during this troubled part of Montague's life that Scott heard him preach. — Taylor 2, 69-71.
10. Duncan R. Campbell (1814-1865), a Scotch Presbyterian, was a missionary in London until 1842 when he came to America and adopted Baptist beliefs. He was at once made pastor of a Baptist church in Richmond. Later he taught and preached in Kentucky. The climax of his career was his presidency of Georgetown College, an office he filled for thirteen years "with great ability." — Cathcart, 177-8.
11. Thomas E. Evans (1807-1875) retired from a profitable career as a merchant to

Started on my return to Petersburg to take the pastoral charge of the Market Street Baptist Church.

FRIDAY, SEPT. 16. Arrived in Petersburg, Va. It does seem to me that the post I am to occupy is not of my seeking, but that the Providence of GOD has brought me here. --- Never before have I known as I do now, what it is to fear and tremble. Truly I feel that if anything is accomplished, it must be in the strength of GOD. 1

SUNDAY, SEP. 18. Preached---Prayer meeting in the afternoon.

THURSDAY, SEP. 22. Preached a funeral sermon at Mr. Huddleston's this morning. Solemn season. At night lectured---Short notes, but forgot to take them with me; but spoke with much ease.

SUNDAY, SEP. 25. Preached twice, & attended other meetings ---

MONDAY, SEP. 26. ORDINATION. Was examined this afternoon before a presbytery consisting of Elders Jas. B. Taylor, and E. L. Magoon, of Richmond, and Elder J. L. Gwaltney of Sussex, with reference to ordination. The service took place commencing at 7½ P.M., when I was also installed pastor of the Market Street Baptist Church. Introductory Prayer, Rev. E. L. Magoon; Sermon, Rev. J. B. Taylor; 2 Cor. 4:5. Ordination Prayer, Rev. J. L. Gwaltney; Charge and Hand of Fellowship, Br. Magoon, Address to the Church, Br. Gwaltney. The services were solemn, appropriate, & interesting. A large and very respectable congregation; many left not being able to obtain seats. Now, Lord, that I am fully inducted into the ministerial and pastoral office, grant me grace and strength that I may so perform my duties as to glorify thy great and holy name. 2

THURSDAY, SEP. 29. Lectured---

SUNDAY, OCT. 2. Preached---and tonight. Baptized a lad named Alison Pond. Administered the communion. A toilsome but pleasant day. Gave the right hand of fellowship to eight received to day to membership---

MONDAY, OCT. 3. Preached this afternoon in the meeting house a funeral sermon for a child of Bro. F. H. Robertson. ---Monthly Concert---Bro. Mims. 4 5

WEDNESDAY, OCT. 5. Dined out in the country at Robert Atkinson Esq.'s. Virginia hospitality. Carriage in & out.

THURSDAY, OCT. 6. Started for the Dover Association Richmond.

FRIDAY, OCT. 7. Took a hack in company with Brn. Magoon, A. Judson Crane, & Sands from Richmond. Br. Wm. Ryland. 6, 7 & 8

SATURDAY, OCT. 8. Reached the Salem church, Caroline co. Introductory Sermon by Elder Philip Montague, in a grove. 9

SUNDAY, OCT. 9. Bro. Magoon & Bro. Campbell preached in the Grove, Bro. Jeter & myself in the meeting house. Bro. Motley's hospitality. 10

MONDAY, OCT. 10. The business of the Association completed. Brn. Evans & Kirk preached in the grove. Over 4500 additions to the Association by baptism this year. Association divided. Elder Andrew Broadus. Mrs. Broadus' bed-quilt. Bro. Gwathmey's hospitality. 11 & 12 13

DIARY NOTES
(Continued from page 238)

become a Baptist preacher. His early education was limited but he proved to be "an earnest, plain and successful preacher. He read much, thought profoundly and could develop a subject in all its important bearings." His first church was Olivet, in Essex county; his second, which he served for twenty years, was at Glebe Landing, Va. — Same, 384; Religious Herald, X #36 (Sep. 9, 1875).

12. Possibly the same Kirk who, in 1860, was pastor of a Baptist church in Lancaster county, Va. — Same, 346.

13. Andrew Broaddus or Broadus (1770-1848), whose family name was originally Broadhurst, was "one of the most thorough Biblical scholars of his time." Starting in 1791 he served a succession of small Virginia Baptist churches. He was repeatedly offered pastorates of city churches but invariably declined them because of "an ineradicable constitutional timidity---and a deeply-rooted attachment to old friends and old scenes." "His love of quiet and inveterate dislike of large and promiscuous assemblies generally kept him away from---conventions," so his attendance at this one was exceptional. Broadus also declined an honorary doctorate from Columbian. He was much interested in hymnology and was the compiler of two Baptist hymnals. — Cathcart, 138-9, 1292; Burrage: Hymn Writers, 245-7.

1. (Opposite page.) William Carey Crane (b. 1816) was the son of William Crane of Richmond, Va. While most of his life was spent as an educator his early manhood was devoted to the ministry. During the earlier period he held pastorates in Georgia, Alabama and Mississippi. Beginning in 1851 he was president, successively, of four rather small institutions of learning; then, in 1863, he became president of Baylor University, a post he held for more than twenty years. He was also a prolific writer. — Cathcart, 289-90; Crane: op. cit., II, 379, 421.

2. Mary E. Gaines, the daughter of Richard Gaines, was married to Francis H. Robertson, q. v., in 1837. It was their child at whose funeral Scott had officiated less than a month before the trip to Norfolk. At this date women rarely travelled without an escort. — WPA Marriages, II, 128; Diary, Oct. 3, 1842.

3. Rebecca P. Schoolfield, the daughter of Dr. Joseph Schoolfield (d. 1850), married Col. David G. Potts, q. v., in 1842. — WPA Marriages, II, 98; WPA Obits., 299.

- TUESDAY, OCT. 11. Returned to Richmond, via Hanover Court House.
- WEDNESDAY, OCT. 12. To Petersburg, having made a delightful trip.
- THURSDAY, OCT. 13. ---Lecture---
- SUNDAY, OCT. 23. Bro. Wm. Carey Crane, General Agent of Va. Tract Society preached this morning. P. M. Prayer Meeting. I preached at night---Collection this morning about 9 dollars for Tract Society. 1
- THURSDAY, OCT. 27. ---Thursday night lecture---
- SATURDAY, OCT. 29. Preached morning & --- Extempore at night. Baptized Mrs. Chas. E. Clark.
- SUNDAY, OCT. 30. Started this morning for Norfolk, in company with Mrs. Francis H. Robertson. Preached at night in the Cumberland St. Baptist Meeting house. 2
- TUESDAY, NOV. 1. Preached to-night for Br. Hume, of Portsmouth. Dr. Schoolfield's family. 3
- WEDNESDAY, NOV. 2. Bro. E. G. Robinson's Ordination as Pastor of the Cumberland st. Church Norfolk, to-night. Br. Jeter preached; Bro. Hume offered the Ordaining Prayer, and gave the Charge to the Candidate; Bro. Walker addressed the Church; Hand of Fellowship devolved on me. Services interesting. Assembly exceedingly crowded. GOD bless my brother.
- THURSDAY, NOV. 3. Making acquaintances, eating & drinking, navy yard at Portsmouth, &c.
- FRIDAY, NOV. 4. U. S. Ship Pennsylvania. Preached to-night for Bro. Robinson.
- SATURDAY, NOV. 5. Returned to Petersburg. Mrs. Ashton & Mrs. Wyche in company as far as Hood's, James River. Enjoyed my visit to Norfolk very much.
- SUNDAY, NOV. 6. Preached this morning at home---Lord's Supper, & Hand of Fellowship to three this afternoon. Preached (extemporaneously) at night---finishing up what was begun last Sabbath morning. A pleasant day.
- THURSDAY, NOV. 10. ---Lecture---extemporaneous] with much freedom.
- LORD'S DAY, NOV. 13. ---Preached this morning---this evening, Sunday School Concert, and Bible Class. Animated discussion on the question whether the 12 disciples (Ac. 19.) were re-baptized. Preached at night---subject] Probation. Extempore mainly. A heavy cold on me; but have got thro' a large day's work with unexpected ease & comfort. The Lord make me sufficiently grateful, and bless his word.
- SUNDAY, NOV. 20. My pulpit supplied today by ministers of the Methodist Conference in session in town. This morning I went out about 4 miles into the country, and preached at funeral sermon at Mr. Williams', whose wife died about four weeks ago.
- THURSDAY, DEC. 1. ---Lecture---
- FRIDAY, DEC. 2. Fast Day in the church. Encouraging.
- SUNDAY, DEC. 4. Preached---Communion in the afternoon.
- SUNDAY, DEC. 11. Preached---[and] at night---Sunday School Concert in the afternoon. Short notes in the morning; no notes at night. Stormy day. Very little enjoyment, altho' some successful symptoms in the church and congregation.

DIARY NOTES

1. Isaac S. Tinsley (d. 1881) was the pastor of Baptist churches in Charlottesville and elsewhere in Virginia. "What multitudes flocked to hear him!" After a term as chaplain of Congress he retired to the Old Dominion. — Religious Herald, XVI, #50 (Dec. 15, 1881).

2. At least one son of Hugh Campbell attended William and Mary College, bearing out Scott's implication that this was a family of consequence. — William and Mary College catalogues.

3. Col. David Graves Potts (1810-1887) "dispensed a bounteous hospitality" and "loved to go as a delegate to the denominational meetings." Shortly after his marriage to Rebecca P. Schoolfield, daughter of Dr. Joseph Schoolfield, G. v., he moved from Sussex county to Petersburg, where he became a deacon of the Baptist church and superintendent of its Sunday School. It was his boast that never in his life was he tardy to Sunday School. Col. Potts was treasurer of the Petersburg Railroad for twenty years. — Religious Herald L, #7 (Feb. 17, 1887); WPA Marriages, II, 98.

4. L. L. Fox (1814-1885), after serving as pastor of a Baptist church in Louisa county, Va., for many years, went to Uniontown, Ala., in 1846 to continue his ministry there. He was "a cultivated man, an excellent preacher and the most influential Baptist in his part of [Alabama]." After the Civil War he became a missionary to the colored people, serving under appointment of the Home Mission Society, "and would have continued---had not his flocks preferred men of their own color." — Cathcart, 409; Religious Herald, LVIII, #24 (June 11, 1885).

5. Archar Benjamin Smith (1807-1877) graduated from Brown in 1828 and from Newton in 1832. His first work was at St. Louis, where he was sent as a missionary. In 1834 he became pastor of a Baptist church at Lynchburg, Va., where he remained for seven years, next becoming an agent for the General Association of Virginia and later filling other pastorates in that state. His death occurred, fittingly enough, at a place named Quietude. — Brown, 140; Pierce, 39.

- Spoke with considerable freedom at night.
- WEDNESDAY, DEC. 14. Married a couple for the first time.
Mr. W. Y. Jackson to Miss Harriet M'Intyre. \$5.
- THURSDAY, DEC. 15. Preached in the meeting house the funeral of our Sister Richardson.---Lectured tonight---
- SUNDAY, DEC. 18. Preached---Bro. Isaac Tinsley preached for me at night. 1
- THURSDAY, DEC. 22. Married at "the Grove," Chesterfield Co. residence of Hugh Campbell, Esq., Mr. James Pendleton, of King & Queen Co. to Miss Virginia Campbell. With a ring. \$10. 2
- FRIDAY, DEC. 23. Left [Petersburg] for Sussex in Bro. Marrable's carriage, to pass a few days with the Newville church. [Entries for the 24th through the 28th show that he preached there six times.]
- THURSDAY, DEC. 29. Weather bound at Col. D. G. Potts'. 3
- FRIDAY, DEC. 30. Returned to [Petersburg] in company with Col. Potts, having made a pleasant visit to Sussex, formed some agreeable acquaintance, & experienced much genuine Va. hospitality. The Lord knows whether any good has been done. I have endeavored to preach faithfully---
- SUNDAY, JAN. 1. Preached---Bro. Fox preached for me at night. Baptized a young man named Lane. Administered the Lord's Supper in the afternoon. 4
- THURSDAY, JAN. 5. Married Mr. John R. Davis to Mrs. Rebecca Taylor. \$3.
- SUNDAY, JAN. 8. Preached---[Sunday] Sch[ool] Concert. Bro. Gwaltney preached for me at night.
- THURSDAY, JAN. 12. Lectured to-night---
- FRIDAY, JAN. 13. Started for Norfolk, on an exchange with Bro. Robinson, & arrived in the evening.---
- WEDNESDAY, JAN. 18. Preached this evening for Bro. Hume, of Portsmouth.
- SUNDAY, JAN. 22. Preached twice in Norfolk. Prayer Meeting.
- TUESDAY, JAN. 24. Preached for Bro. Robinson.
- THURSDAY, JAN. 26. Returned to Petersburg, having received many polite attentions from friends in Norfolk, & enjoyed a very pleasant visit. Lectured at home this evening.
- SUNDAY, JAN. 29. ---In the afternoon baptized at Etricks Mr. & Mrs. Keys. Beautiful spot. Large concourse. Made an address on Baptism — subjects & mode. Interesting & solemn occasion. Preached at night.---
- THURSDAY, FEB. 2. Lectured tonight---
- SUNDAY, FEB. 5. ---Lord's Supper in the p. m. Hand of fellowship to eight. ---
- FRIDAY, FEB. 10. This afternoon preached at the funeral of an aged colored woman.---
- SUNDAY, FEB. 12. Preached this morning---Concert. Bro. A. B. Smith preached at night. 5
- MONDAY, FEB. 13. Preached the funeral of Capt. Spillman's infant.
- THURSDAY, FEB. 16. ---Lecture. Expounded part of Eph. 1.---
- FRIDAY, FEB. 24. Sale, Dinner, & Concert closed to-

1. John (not James) Leyburn (1814-1893) was educated at Washington College and Princeton, eventually becoming a trustee of the latter. He was pastor of the Tabb Street Presbyterian Church, Petersburg, until 1844, when he left to become secretary of the Presbyterian Board of Publications at Philadelphia. At the start of the Civil War his Southern sympathies led him to return to Virginia. — NCAB, II, 171.

2. Probably he was a member of the prominent family of early missionaries of this name. A Dr. Scudder was at Ceylon as early as 1822. — Columbia, 1595.

3. Abner Johnson Leavenworth (1803-1869), a founder of Leavenworth College, studied at Andover after graduating from Amherst in 1825. He was ordained a Congregational minister and served several churches in Connecticut until 1831 when he became principal of a seminary in Charlotte, N. C. Later he also taught in Warrenton, Va. In 1840 he became pastor of the High Street Presbyterian Church, Petersburg, where he served for about four years. During his ministry the church enjoyed "a very memorable awakening" and welcomed a number of converts. Education was his real field, however, and he returned to it at the close of his Petersburg pastorate. — Alfred Nevin and others, eds.: Encyclopaedia of the Presbyterian Church in the U. S. A., 423.

night. Given by Market St. Baptist Ladies. Very creditable to their enterprise & taste.---

SUNDAY, FEB. 26. Exchanged this morning with Rev. Jas. Leyburn, (Presbyterian) Preached at home at night---

SUNDAY, MAR. 5. Preached this morning---Communion this afternoon. Preached at night---

THURSDAY, MAR. 9. Bro. Heman Lincoln, Treasurer Baptist General Convention arrived this morning. Accordingly changed my usual lecture into a Missionary Meeting.

This evening, married Mr. Jas. M. Wings to Miss Hester Ann Slaughter.

FRIDAY, MAR. 10. Bro. Lincoln left us this morning, taking with him for missions, \$115.90; of which 100 dollars 90 cents are the result of a special effort, & \$15, monthly concert collections. The Lord be praised.

SUNDAY, MAR. 12. Preached this morning---P. M. Bible Class. Night, preached---

WEDNESDAY, MAR. 15. Preached at Ettricks' this evening.

SUNDAY, MAR. 19. Preached three times. This morning at home---This afternoon at Gilfield---At night, at home --- A toilsome day in which I have felt supported by my Master. Very interesting congregation (colored) at Gilfield.---

SUNDAY, MAR. 26. Preached this morning--- Meeting of children this p.m. to hear Rev. Dr. Scudder, missionary from Madras, at the Methodist Episcopal Church. Dr. Scudder preached for me at night.

SUNDAY, APR. 2. Preached this forenoon---At night [also]. ---Addressed the Sabbath School. Gave the right hand of fellowship to three, & administered the Lord's Supper.

THURSDAY, APR. 6. This day set apart by our church for fasting, humiliation, & prayer. Attended 3 prayer meetings, and preached at night.

SUNDAY, APR. 9. Preached this morning---This afternoon preached for Rev. Mr. Leavenworth, New School Presbyterian. Preached at night---

THURSDAY, APR. 13. Lectured tonight---

SUNDAY, APR. 16. Preached three times.---At Rev. Mr. Leavenworth's this afternoon. At night (home)---

MONDAY, APR. 17. Went to Norfolk on exchange with Bro. Robinson.

TUESDAY, APR. 18. Preached for the colored people this afternoon, and at night Bro. Robinson's weekly lecture.

FAIR. --- BETHEL.

WEDNESDAY, APR. 19. Preached for Bro. Hume at Portsmouth, to-night.---

SUNDAY, APR. 23. Preached twice at Cumberland St. Church, and made address &c at Prayer Meeting.

MONDAY, APR. 24. Preached this afternoon to the colored people again.

TUESDAY, APR. 25. Preached Bro. Robinson's Tuesday night lecture.

THURSDAY, APR. 27. Returned to Petersburg, and lectured at night.

SUNDAY, APR. 30. ---Visited Ettricks in the afternoon. Preached at night---

1. Petersburg Baptists built a new church at the corner of Market and High Streets about 1834. The old church, to which Scott refers, was probably turned over to the colored members when the new one was completed. — Gregory: op. cit., 28.

2. "The mother, wi' her needle and her sheers,
Gars auld claes look amaist as weel's the new."

— Burns: The Cotter's Saturday Night.

3. A member of the congregation must have asked for a sermon on "the Holy Trinity for the text is: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

4. This sermon, The Dangers of Denominational Prosperity, was published by vote of the association in the next issue of a periodical devoted exclusively to printing superior sermons. Scott's ability as a preacher was early recognized by his fellow-ministers and more than once he was selected to deliver a sermon on special occasions. Official records of the Baptist General Association of Virginia, which represented the thousands of members of his denomination in that state, confirm his being appointed to preach special sermons a full year in advance. — Va. Bapt. Preacher, II, #7 (Jul. 1843); Va. Bapt. 20th, 4, 12, 26.

5. Scott's friend, E. G. Robinson, q. v., who was in Virginia at this time, wrote: "A party of Baptists would start for an association distant a day or two's journey---and would reach at noon the house of some brother of well known hospitality, to whom they were personally strangers. The yard would be full of wagons and the stable full of horses, and every African connected with the establishment would be on fire with enthusiastic hospitality administered at the expense of the master, and the table would be spread for the strangers for the third or fourth or fifth time." — H. L. Wayland: E. G. Robinson---, 8.

6. For once Scott failed to note in his diary that he had encountered an outstanding person. Isaac McCoy (1784-1846), missionary to the American Indians, was present at this meeting in Richmond and was singled out for special courtesies, being "cordially welcomed and invited to participate" even though he had no official connection with Virginia Baptists. McCoy's untiring efforts and accomplishments on behalf of Indians gave him a place of special distinction, not only at this meeting but in American history itself. — Va. Bapt. 20th, 3; Cathcart, 766-7; R. C. Buley: op. cit., II, 463.

7. In carrying out this assignment Scott made at least two trips to Richmond. — Diary, June 29-30, Dec. 20, 1843.

SUNDAY, MAY 7. Preached---after which, administered the Lord's Supper, & gave the Hand of fellowship to four. Between 3 & 4, p. m. baptized four, 3 gentlemen & a lady, at Ettricks. Made an address at the water side. Interesting season. Large & attentive concourse. Immediately after dressing, went to Old Market St. Church, where services of recognition for 3d Colored Church were going on. Delivered a charge to the church, & gave right hand of fellowship. — Preached at night---A heavy day's labor for one who has been indisposed a no. of days, & laboring under cold on the lungs. But trust I experienced aid from above.---

SUNDAY, MAY 14. Preached this morning---For the 3d Colored Baptist Church this afternoon. Rev. Mr. Neil preached for me at night.

SATURDAY, MAY 20. Received this morning in a blank letter sheet, through the Post Office, \$50. The money comes where it brings relief, and may the Lord make me thankful. The best part of it is the kind feeling toward me indicated. May the Lord enable me to justify it. — Other tokens of kindness have come to me before, among which, a dressing gown, valued at \$10.

Also to-day received a broadcloth coat from the ladies, valued at \$26. Also, Bro. Walden renovated a thin frock coat for me, making it look, "amaist as weel's the new." Truly, I have reason to be grateful.

SUNDAY, MAY 21. Preached---In the p.m. baptized four at Ettricks. Preached at night from 1 John, 5:7, by special request.

MONDAY, MAY 22. Started for the Portsmouth Association to be convened at Mill Swamp, Isle of Wight Co. Reached Newville.

TUESDAY, MAY 23. Preached at Newville, Sussex Co.

THURSDAY, MAY 25. Preached at Moor's Swamp.

FRIDAY, MAY 26. Preached the Introductory Sermon before the Association at Mill Swamp.---

SUNDAY, MAY 28. Preached this afternoon in the arbor.

MONDAY, MAY 29. Association adjourned. Started home. Passed the night at Br. Spratley's.

TUESDAY, MAY 30. Newville. The Lands, Harrison, &c.

WEDNESDAY, MAY 31. Newville.

THURSDAY, JUNE 1. Returned to Petersburg, after a very pleasant jaunt. Experienced much hospitality. Stayed at Mrs. Jones', while at Mill Swamp. Found on arriving home Rev. Dr. Pattison, Home Secretary of the Board of Missions, who had been awaiting my return 2 or 3 days. He gave us an excellent missionary discourse at night.

FRIDAY, JUNE 2. Richmond. Anniversaries begun.

SUNDAY, JUNE 4. Preached by appointment at Dr. Plummer's (Old School Presbyterian) tonight.

MONDAY, JUNE 5. Preached this morning at 3d Baptist, (Bro. J. B. Taylor's).

WEDNESDAY, JUNE 7. Returned to Petersburg. The meetings have been very interesting. I have been appointed one of the Board of the General Association, — one of the examining Committee of Richmond College, and to preach before

DIARY NOTES

1. Probably one of the three Herndon brothers, Richard, Thaddeus and Tra-verse, all of whom were Virginia Baptist ministers and contemporaries of Scott. — Cathcart, 519-20.
2. LeRoy Roper himself lived until 1884. — WPA Obits., 288.
3. Possibly Thomas Snead or Smith Snead, both of whom were majors in the American Revolution and may have still been living in 1843. The former was a field officer of the 11th (Virginia) Regiment; the latter, who was taken captive by the British and held for more than three years, was one of the original members of the Society of the Cincinnati. — Virginia Magazine of History, VI, 28; IX, 299; XX, 183-4, 274.
4. Thomas Wallace, Jr. (1812-1868) studied at the University of Virginia and became a lawyer at Petersburg. — U. of Va., II, 75 (appendix); Religious Herald, III, #24 (June 11, 1868).
5. The sermons of John Wesley (1703-1791), founder of Methodism, were published at an early date.
6. Scott acquired a fair-sized private library which, when he died, comprised 444 volumes appraised at the nominal figure of \$164.72. — Appraisal of estate, Middlesex co., Mass., Probate Court, Apr. 8, 1862.
7. C. F. Fisher and Sarah V. Hill, daughter of Russell Hill, were married in 1842. — WPA Marriages, I, 197.
8. Very likely she was the sister of Sarah (Hill) Fisher, above.
9. John Tyler (1790-1862), tenth president of the United States, was a Virginian. He served in the state's legislature and as its governor prior to his election as vice president under William Henry Harrison, whose death at the very start of this term of office resulted in Tyler's elevation to the post of chief executive. Tyler was never elected to a term on his own behalf.
- "We learn from the Norfolk Herald that the President of the United States, who left this city on Tuesday for the Rip Raps, was expected to take the Richmond Steamer on Thursday morning and proceed to his farm in Charles City, where he will remain a week or ten days, and on his return again stop at the Rip Raps, and spend about the same length of time at that place. He is accompanied by his youngest daughter and by the Postmaster General and his two daughters." — National Intelligencer, Jul. 29, 1843.
10. She was a child (one of seven) of the marriage of Tyler and Letitia Christian. Her mother died in 1842. The president remarried in 1844, thus he was a widower at the time of this trip. — A. S. Cunningham: Everything You Want to Know About the Presidents, 7-8.

the Va. Sunday School & Publication Society next year. Experienced much kindness, particularly at Br. R. Parish's, — Heard Andrew Broadus preach last Sabbath morning.

FRIDAY, JUNE 9. Preached tonight at Ettricks'---

SUNDAY, JUNE 11. Preached for Rev. Mr. Leavenworth this morning, and at the African Church this afternoon. Brn. Tustin and Herndon preached for me.

TUESDAY, JUNE 13. Preached the funeral of Miss Mary Griffin, a member of my church, who died happy in the Lord.---

THURSDAY, JUNE 22. Preached this afternoon a funeral sermon for Nathaniel, son of Leroy Roper, Esq. Lectured tonight---

WEDNESDAY, JUNE 28. Went to Richmond. Preached for Bro. Magoon. Stopped with Maj. Snead.

THURSDAY, JUNE 29. Attended the examination at Richmond College.

FRIDAY, JUNE 20. Attended the Rhetorical Exhibition of Richmond College and Returned to Petersburg.

SUNDAY, JUL. 2. Preached at home this morning--- [and] at night---For the 3d Colored Church, this evening--- Communion service after preaching this morning.

MONDAY, JUL. 3. This afternoon, preached funeral sermon for the late Mr. Henry Robertson---

SUNDAY, JUL. 9. Preached---Baptized three colored persons, and administered the Lord's Supper for the 3d Colored Church this afternoon.---

SUNDAY, JUL. 16. Preached in Richmond in exchange with Bro. Magoon.---

WEDNESDAY, JUL. 19. Preached at the ordination of two deacons in the Baptist Church, Newville, Sussex Co.---

SUNDAY, JUL. 23. Preached three times. Afternoon at Gillfield---

MONDAY, JUL. 24. Received to day from my friend Thos. Wallace, Esq. an excellent copy of Wesley's Sermons, two vols. 8^{vo}. Have also been informed that another lawyer has ordered a set (\$6) for me. This last kindness is from John Alison, Esq.

SUNDAY, JUL. 30. Preached---Administered the Lord's Supper. Preached at night---

MONDAY, JUL. 31. This morning started for the North, via Norfolk. Had intended going by railroad, via Richmond. But, not having been called for to go to the depot, thro' neglect of Friends bar-keeper, take the Norfolk route. Was much vexed & disappointed, as I was to meet Bro. E. G. Robinson in Baltimore according to my first arrangement, & also apprehend I shall not reach Hartford in time for my brother's commencement. But, as I said to Mother Burton, I doubted not all would turn out for the best. And so it has already. Have had the pleasure of being in company with my kind friend, Bro. C. F. Fisher & wife, & Miss M. A. Hill. Bro. Fisher in the most delicate manner made me a present of a \$50 note, which will be a great help towards liquidating claims at the North. Surely goodness & mercy follow me. — Old Point. — President Tyler (Mint Juleps) & daughter on board the boat. — Took tea at Sister Fauquier's

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1. Charles Anderson Wickliffe (1788-1869), as postmaster general, "occupied himself with duties of a routine nature." This period appears to have been the only placid one in his adult life and even so, according to Scott, it was not free from adventure. Wickliffe "early established a reputation" for gambling and drinking. "His career was marked by many conflicts, both verbal and physical" but as an able lawyer he "acquitted himself creditably in the various positions he held." Those positions, apart from the one in Tyler's cabinet, were largely in Kentucky politics. — DAB, XX, 182-3.

2. The incident was not reported in either the Globe or the National Intelligencer, Washington newspapers, in July, 1843. A reference in the National Cyclopaedia of American Biography (VI, 8) may, however, refer to the incident mentioned by Scott: "In 1844 [sic], while travelling on a steamer from Fort Monroe, Va., to Baltimore, Md., he (Wickliffe) was attacked and stabbed twice by a man who proved to be insane." — Library of Congress.

3. Trinity College, which has Episcopalian ties, was called Washington College until 1845. — Hartford Public Library; Lovejoy: op. cit., 274.

4. Aug. 16, 1843, Scott probably attended Newton's commencement exercises. A program for this date is preserved with his other papers.

5. John Pitman (1790-1847), Benjamin Franklin Thomas (1813-1878) and Job Durfee (1790-1847) had much in common. All were Brown alumni, all practiced law, all became judges and all were awarded honorary doctorates of law by Brown (Pitman on this very date). Thomas and Durfee were both elected to Congress. — Brown, 102, 117, 143, 1142.

6. Thomas Allen Jenckes of Providence was also the orator at Brown when Scott was made a member of Phi Beta Kappa in 1860. — Hastings, ed.: Century of Scholars, 69.

7. Mt. Auburn cemetery, where Scott himself was buried, was dedicated in 1831. In 1846, not long after this diary entry, a local writer described it thus: "This hallowed spot lies about a mile west of [Harvard] University, in the towns of Cambridge and Watertown. It contains about one hundred acres of land, the highest part of which is one hundred and twenty-five feet above the [Charles] river, and is laid out with gravelled walks, and planted and embellished with all the varieties of trees, shrubbery, and flowers. Lots of ground, of three hundred feet square, at suitable distances along the winding passages, are appropriated as family burial places, with the perpetual right of purchasers of enclosing, decorating, and using them for that purpose. Numerous monuments of exquisite workmanship are already erected, which add, if possible, to the melancholy grandeur of the scene. It is an enchanting spot; — a magnificent resting-place of the dead." — Hayward, 119; Scott family monument.

8. "The name Purefoy (pur en foi) was sometimes spelled Purify." — Wake Forest College Library.

Scott probably meant either James S. Purefoy (b. 1813) or his brother, N. A. Purefoy (b. 1811). Both were Baptist ministers in North Carolina. The older brother was instrumental in founding Wake Forest College and served, without pay, as its treasurer for many years. — Cathcart, 949-50.

9. Chester A. Dresser and Manning Leonard became partners, not long after 1844, of an enterprise "for the manufacture of cotton cloth and delaine at the Central Mills in Southbridge. This business proved highly prosperous and lucrative." — New England Historical and Genealogical Register, XL, 251, 253.

in Norfolk, & slept on board the Baltimore boat, — Georgia. Petersburg to City Point \$1. — paid to Baltimore \$8. Paid Mrs. Burton's servants 50 cents. Porterage 37½ cents. Attempted assassination of Mr. Wickliffe, Postmaster General, by J. M'Lean Gardner, of Washington, probably insane. Charge to Philadelphia a boat \$3.12½.

THURSDAY, AUG. 3. Reached Boston this morning. \$5.50 from Philadelphia to Boston, besides incidental expenses. BRO-
THER James graduated from Washington College, Hartford, Ct. 3

SUNDAY, AUG. 6. Preached this morning for Bro. Shailer.

SUNDAY, AUG. 13. Preached in Malden this morning. In the afternoon in Medford. Ramblings. Mother's Grave. 4

SUNDAY, AUG. 20. Preached for Bro. Shailer this morning.

THURSDAY, AUG. 24. Preached at Wm. St. Baptist Church, New Bedford this evening, — closing up of session of Taunton Association. Slavery & Abolition.

SUNDAY, AUG. 27. Preached twice at Dr. Sharp's, Charles St. Boston.

MONDAY, AUG. 28. Lowell, Nashua, N. H.

TUESDAY, AUG. 29. Hollis, N. H. Sister Sibyl [Hitchings].

WEDNESDAY, AUG. 30. Returned to Boston. Malden & Chelsea.

SUNDAY AND MONDAY, SEP. 3 and 4. Brookline.

TUESDAY, SEP. 5. Providence. Alumni Celebration. Anniversary of Societies. Judge Pitman, — E. F. Thomas, Esq. & Jencks. 5
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WEDNESDAY, SEP. 6. Commencement, above average. Phi [Beta] Kappa, Judge Durfee. Troops of Acquaintances & Friends. 5

THURSDAY, SEP. 7. Boston again.

FRIDAY, SEP. 8. Mount Auburn. 7

SUNDAY, SEP. 10. Preached for Bro. Shailer this morning.

MONDAY, SEP. 11. Started on return to Va.

WEDNESDAY, SEP. 13. Arrived safe & sound, with recruited health. Church most of the time during my absence been deprived of preaching, but kept up prayer meetings, and I am happy to hear is in a promising state. Have enjoyed a delightful trip, & cordially welcomed back. Lord, send now prosperity.---

FRIDAY, SEP. 22. Preached funeral for Mr. Holdcraft's child.

SUNDAY, SEP. 24. Preached in morning at home---funeral sermon for "Aunt Lucy," — a devoted old colored saint, who died about a month since. Preached for the colored people at Gilfield, in the afternoon; & at night, at home again---Very warm, — a hard day's work, in which however, I have experienced some enjoyment.

THURSDAY, SEP. 28. This evening, united in marriage Mr. James W. Williams to Miss Sarah A. Taylor, both members of the Market St. Church.---

SUNDAY, OCT. 1. A day's work. Visited Sabbath School, — preached in the morning---gave the hand of fellowship to six, — administered the Lord's Supper, — walked to Et-tricks', and baptized two candidates, with an address to the assembly, & walked back, — followed a sermon by Bro. Purify of N. Car. with an address, — and united in marriage Mr. Chester A. Dresser, of Southbridge, Mass. to Miss

DIARY NOTES

1. Daniel Stratton (1814-1866) graduated from Princeton in 1833. He then entered the Princeton Theological Seminary but because of poor health sought a milder climate, which he found in Virginia. He completed his theological studies at Union Seminary, Va., in 1837. For the next fifteen years he was pastor of the Presbyterian church at Newbern, N. C., after which he returned north to be minister of a church of the same denomination at Salem, N. J. He "loved the work of the ministry" and "wrought in it with---simplicity and---love." — Presbyterian Historical Society; Nevin, ed.: op. cit., 872.
2. Elisha Ballantine was a member of the West Hanover Presbytery, Va., in 1834 and of the Presbytery of Washington, D. C., in 1849. — Presbyterian Historical Society.
3. Burr Lockwood was a member of the Market Street Baptist Church, Petersburg. — Va. Bapt. 21st, 2.
4. William N. Wyatt was auditor of the Domestic Board (later the Home Mission Board) of the Southern Baptist Convention when it was formed in 1845.— Cathcart, 1083.

Mary C. Bartlett of this town. (\$5)---

FRIDAY, OCT. 6. Preached two funeral sermons, one for a child of Bro. Madra; the other for an elderly lady who died some months since, — both at Ettrick's.

SUNDAY, OCT. 8. Preached morning & night---In the afternoon, preached for the 3d Colored Church, & administered the Lord's Supper; at 6½ P.M. married Mr. James F. Post to Miss Mary Ann Russell. Visited Sunday School, & wrote half a sermon. \$3.--

SUNDAY, OCT. 15. Preached---from---Rom.1:16. Afternoon, preached funeral sermon at the meeting house---for two children, one a son of Bro. Harrington, about 10 years old, the other a son of Bro. Henry Moore, considerably younger. Both corpses before the pulpit. A solemn occasion.

MONDAY, OCT. 16. Preached a funeral at Pocahontas for four colored persons recently deceased.

THURSDAY, OCT. 19. My lecture to-night preached by Rev. Mr. Stratton, of the Presbyterian Synod in session here. 1

SUNDAY, OCT. 22. My desk occupied this morning by Rev. Mr. Crumpston, of Lynchburg; at night, by Rev. Mr. Ballantine, of Prince Edward. 2

WEDNESDAY, OCT. 25. Preached the funeral of Mr. Henry's child.

THURSDAY, OCT. 26. Preached lecture. Married Mr. Burr Lockwood to Miss Mary J. Vincent. \$5. 3

SUNDAY, OCT. 29. Preached this morning---[and] this afternoon [at] the 3d Colored Church--- Rev. Mr. Leavenworth preached for me at night.---

SUNDAY, NOV. 5. Preached---and administered the Lord's Supper. Gave the hand of fellowship to two. Monthly concert in the afternoon. Preached at night from Rom.1:16,---a supplement to the sermon preached three weeks ago tonight.

SUNDAY, NOV. 12. Bro. W. C. Crane preached for me this morning. Sunday School Concert this p. m. Preached at night---

SUNDAY, NOV. 19. Preached this morning---This afternoon, for the colored people at the African Church. Bro. I. S. Tinsley preached for me at night.

SUNDAY, NOV. 26. Preached three times.---P.M. Missionary Sermon at Gilfield.---

WEDNESDAY, DEC. 6. Married Capt. John Tinsley to Mrs. Sarah Cellem. \$5.

SUNDAY, DEC. 10. Preached in the morning--- [and] at night---At the 3d Colored Church in the afternoon---gave the hand of fellowship to one, & administered the Lord's Supper.

MONDAY, DEC. 11. Preached Funeral of a colored man.

THURSDAY, DEC. 14. Married Mr. Wm. Wyatt to Miss Therena M. Scoggins. 4

SUNDAY, DEC. 17. Preached this morning---Bro. Jacob Tinsley preached at night. This evening married Mr. John H. Good to Miss Mary A. P. Boss. \$3.

TUESDAY, DEC. 19. Went to Richmond.

WEDNESDAY, DEC. 20. Examination at Richmond College.

DIARY NOTES

1. Eugenio Kincaid, D.D., Baptist missionary to Burma, entered Madison in 1820 as one of its first two students. From the start he hoped to become a missionary but unsettled conditions abroad kept him in America until 1830; meanwhile he occupied himself largely in conducting home mission activities in Pennsylvania. His appointment as a missionary to Burma finally was made and he sailed under the auspices of the Missionary Union. Upon his arrival he spent most of the first year learning the native tongues so that he could preach to his people without an interpreter. At the same time he preached to the British soldiers who were stationed in Burma. One of them, James DeLaney, was converted from Roman Catholicism and himself became a missionary to Kincaid's own country. DeLaney's mission tours on the American frontier were "as full of wild adventure, thrilling incident and heroic endurance" as those of his mentor in Burma. In 1844 Kincaid returned temporarily to his own country and with J. B. Taylor, q.v., toured the South "stimulating the churches to greater zeal in the cause of missions and collecting large sums of money for the Northern board." (See Diary, March 12, 1844.) During this visit he was also instrumental in establishing the University at Lewisburg. The rest of Kincaid's active life was spent in Burma, which he left only when his health became too poor for him to continue. His last years were spent in retirement at Girard, Kansas. Alfred Patton, in Kincaid, the Hero Missionary, paid tribute to the ambitions and accomplishments of this consecrated man. — Cathcart, 246, 323, 658, 692, 710, 734, 888, 1135.

2. Charles Wortham was the proprietor of a bookstore in Richmond. — Virginia Magazine of History, IV, 321.

3. The Cumberland Street Baptist Church, Norfolk, granted its pastor, E. G. Robinson, q. v., a year's leave of absence starting in 1843 so that he could accept the chaplaincy of the University of Virginia. Robinson's duties as chaplain were not onerous — he was expected only to preach at the university on Sundays and to teach there once a week. — DAB, XVI, 43-4.

4. Monticello, Thomas Jefferson's estate near Charlottesville, was at this time owned by Uriah P. Levy. It was not until 1923 that the property was acquired by the Thomas Jefferson Memorial Foundation and opened to the public. — Columbia, 1199.

5. James Waddel (b. c 1739) became a Presbyterian minister in Orange County, Va., where he built a log church. He also taught school at his home, "Hopewell," west of Gordonsville. Although he was a Presbyterian he was engaged by St. Thomas' Parish to serve there when that parish was without a priest in 1786. "Waddel is most famous by reason of William Wirt's celebrated apotheosis of him in Letters of a British Spy, in which he is compared to Homer, Milton and Demosthenes." — Virginia Historical Society.

6. William Wirt (1772-1834), lawyer, politician and writer, was the author of Letters of a British Spy, "a miscellany artificial and sentimental to modern taste," which was so popular in its day that it "went through many editions." — Columbia, 1913.

7. Probably E. Kingsford, who, by 1847, had become pastor of the Fourth Baptist Church, Richmond. He was active in the work of the Baptist General Association of Virginia. — Diary, June 6, 1847; Va. Bapt. 24th, 13.

8. Alexandria was part of the District of Columbia from 1790 until 1846, being ceded back to Virginia in the latter year.

- SATURDAY, DEC. 23. Bro. Kincaid has not reached Richmond, and will not for two or three weeks. 1
- SUNDAY, DEC. 24. Exchanged with Bro. Magoon, —preached at his church morning & night; and for Bro. Jeter in the afternoon.
- MONDAY, DEC. 25. Christmas. Preached at Bro. Taylor's (3d) Church, a united service of the Baptist churches in Richmond. Dined at Bro. Wortham, Senior's. 2
- WEDNESDAY, DEC. 27. Preached Bro. Magoon's Wednesday night lecture. Bro. Robinson ride to Chesterfield.
- THURSDAY, DEC. 28. Went to Charlottesville, in company with Bro. Robinson chaplain of the University of Va. to pass a few days with him. 3
- FRIDAY, DEC. 29. Preached this afternoon & evening at the Baptist Church in Charlottesville.
- SATURDAY, DEC. 30. Preached to night at Charlottesville.
- SUNDAY, DEC. 31. Preached this morning at the University, and at night in Charlottesville.
- MONDAY, JAN. 1. Bro. Farish's.
- TUESDAY, JAN. 2. Weatherbound at Bro. Farish's.
- WEDNESDAY, JAN. 3. Ride to MONTICELLO. Preached (evening) at the University. 4
- THURSDAY, JAN. 4. Return to Petersburg. Stage road from Charlottesville to Gordonsville, 20 miles — horrid! Blind Preacher's residence (Waddell.) See Letters of a British Spy. Jaded out, but talked to my people at night. 5
- SUNDAY, JAN. 7. Preached---Lord's Supper. 6
- THURSDAY, JAN. 11. Preached the funeral sermon of Bro. Blick, a member of my church, this morning.---Bro. Southwood lectured for me this evening.
- SUNDAY, JAN. 14. Preached 3 times. Morning and night at home,---P. M. Third Colored Church---administered Lord's Supper
- TUESDAY, JAN. 16. Went over to Richmond. Heard Bro. Kincaid twice — at African Church & Bro. Jeter's. Dined in company with him. Very interesting man.
- WEDNESDAY, JAN. 17. Preached for Bro. Magoon to-night.
- THURSDAY, JAN. 18. Returned to Petersburg. Bro. Gwaltney preached my lecture.---
- THURSDAY, FEB. 1. Married Mr. Joseph Cockrill to Mrs. Mary Ann Robertson. \$5.
- FRIDAY, FEB. 2. Commenced a series of meetings, with the assistance of Bro. Kingsford, of Alexandria, D. C. 7&8
- WEDNESDAY, FEB. 7. Preached this morning to my people.---
- THURSDAY, FEB. 8. Preached the funeral sermon of a child of Mr. Rogers.
- FRIDAY, FEB. 9. Indications encouraging. A memorable day to me. The Lord enable me to fulfil the vows of this day.
- SUNDAY, FEB. 11. Bro. Kingsford has preached in my place today. Took up a collection for the American & Foreign Bible Society amounting to \$90, which will probably be made up to one hundred. An interesting and solemn day.

DIARY NOTES

1. Harriet Richards Parker was the daughter of Caleb Parker (1803-1885) who was a merchant at Roxbury, Mass., until about 1855, when he moved to Dayton, O. From 1837 to 1854 Parker was a trustee of Newton. — DAB, XVI, 43-4; Pierce, 4.

2. She and Eugenio Kincaid, g. v., were married before May 26, 1830, when they sailed from Boston for Calcutta. — Cathcart, 756.

3. Perhaps Scott's feelings were best expressed in a single verse of this chapter, in which David exclaimed: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." — I Chron. 29:14.

4. Mary A. C. Gaines (d. 1871) was the widow of Richard Gaines of King and Queen county, Va., who left her with eight children to raise. — Religious Herald, VI, #24 (June 15, 1871).

5. Joshua Noble Danforth (1798-1861), after graduating from Williams, and Princeton Theological Seminary, held pastorates in Newcastle, Del. and Washington, D. C., before going to Lee, Mass., as pastor of the Congregational church there. After four years he was called to the pulpit of the Second Presbyterian Church, in Alexandria, Va. As agent of the American Colonization Society "he sneered at 'the men with more blood than brains' who were attempting to abolish slavery." — NCAB, II, 186.

6. Henry Otis Wyer (1802-1857) was educated for the Baptist ministry at Waverly and Columbian colleges. For about ten years he was pastor at Savannah, being forced to retire on account of poor health. "He was especially fitted for the pulpit by his sonorous voice, comprehensive mind, cultivated intellect and sanctified heart." — Cathcart, 1281.

TUESDAY, FEB. 13. Bro. Kingsford left this morning. There are but few for whom I feel a stronger attachment, even on a longer acquaintance. His coming has truly been like that of Titus. Bro. Fox assists me in our meetings.

SATURDAY, FEB. 17. Bro. Fox left, having preached three nights past.

SUNDAY, FEB. 18. Preached this morning---Bro. Snyder preached for me at night. Quite unwell.

WEDNESDAY, FEB. 21. At Kelburn; Chesterfield Co. united in marriage my friend & brother, Rev. Ezekiel G. Robinson, Chaplain of the University of Va. to Miss Harriette R. Parker, of Roxbury, Mass.---

WEDNESDAY, FEB. 28. Preached a funeral sermon at Gilfield Church, for a colored man, deceased. Large concourse.

THURSDAY, FEB. 29. Married Wm. Irwin to Julia Dixon, --- both servants. \$2.

SUNDAY, MAR. 3. Preached --- morning---Night, Ecclesiastes 3:18-22, by request.

WEDNESDAY, MAR. 6. Mrs. Kincaid arrived to pay us a little visit.

THURSDAY, MAR. 7. Lectured---[Christ] our Intercessor.

SUNDAY, MAR. 10. Preached in the morning in exchange with Rev. Mr. Leavenworth---At night, in my own pulpit---

TUESDAY, MAR. 12. Our beloved missionary Kincaid, has been with us to-day, and addressed the people, afternoon & night. Collection at night, \$253.36. In addition to this, presents to Mr. & Mrs. Kincaid, to the value of probably at least \$50. My feelings are something like those of David, see last chapter of 1 Chronicles.---

SUNDAY, MAR. 31. ---Bro. Purify of N.C. preached for me at night.

SUNDAY, APR. 7. ---Baptized five, & administered the Lord's Supper in my church. In the afternoon, delivered an address at the river side, --- a number of colored persons baptized, after church, went to the African Church, gave an address & hand of fellowship to the new members, & assisted in administering the Lord's Supper. At night, preached in the New Presbyterian Church, (Old School,) by particular request, --- the two congregations uniting. Uncommonly large congregations. A pleasant but exhausting day.

TUESDAY, APR. 9. Preached at the funeral of Fanny, a favorite young servant of Mrs. M. A. C. Gaines. Services in the open air.

SUNDAY, APR. 14. Preached---by request on Special Providences Ps. 9:16---

FRIDAY, APR. 19. Started for the Triennial Convention. Stopped at Alexandria, D. C. to pay Bro. Kingsford a little visit. Preached at night for him.

SATURDAY, APR. 20. Preached at night for Bro. Kingsford.

SUNDAY, APR. 21. Preached on shipboard in the afternoon, and at Rev. Mr. Danforth's (Presbyterian) at night.

TUESDAY, APR. 23. Left Alexandria early this morning in company with Brn. Kingsford & Wyer, of Georgia. Reached Philadelphia in time to hear the latter half of a sermon by Rev. Dr. Welsh before the American & Foreign Bible So-

DIARY NOTES

1. Richard Fuller, D.D., (1804-1876) studied at Harvard until failing health made it imperative for him to rest. He returned to his birthplace, Beaufort, S. C., and in time became a lawyer. His conversion to the Baptist faith from the Episcopalian brought with it a compelling conviction that he ought to become a minister, which he followed. From 1846 until his death 30 years later he was pastor of a Baptist church in Baltimore. Fuller, who debated with Francis Wayland, q. v., on slavery, was a slave-holder but a good master, providing amply for his slaves. As a preacher he was highly esteemed, being called by his contemporaries "a prince among preachers" and "a great pulpit orator." — Cathcart, 423-4; Burrage: Hymn Writers, 655-6.

2. Stephen Higginson Tyng (1800-1885), an Episcopal clergyman, was "one of the first to recognize the importance of Sunday Schools and his own school in Philadelphia had more than 2,000 children." Tyng, who graduated from Harvard in 1817, spent 57 years in the ministry. He was a typical Low-Churchman, "the prince of platform orators," and immensely popular. "Vast congregations flocked to hear him; St. Paul's church in Philadelphia, when he was rector, was popularly known as 'Tyng's Theatre.'" When Scott first heard Tyng the latter was rector of the Church of the Epiphany, Philadelphia. — DAB, XIX, 101-2.

3. Henry Clay was chosen by the Whigs, forerunners of the present Republicans, as their candidate for the presidency in 1844. He was defeated by Polk in a campaign whose leading issue was the annexation of Texas. Clay at first opposed the annexation but later hedged; Polk was unequivocally in its favor.

4. John C. Harrison was pastor of the Bordentown Baptist Church from 1834 to 1844. — E. M. Woodward and J. F. Hageman: History of Burlington and Mercer Counties, N. J.---, 477.

5. Frances Lowry Stephenson (d. 1845) was the daughter of William Stevenson or Stephenson, a lieutenant in the American Revolution. She married Charles King Mallory (c1781-1820), lieutenant governor of Virginia during the War of 1812 and later collector of the port of Norfolk. — Virginia Magazine of History, XV, #1 (July 1907), 99-101.

6. James Thomas, Jr., (1806-1882), a wealthy tobacco manufacturer, was one of those who signed Jefferson Davis' bail bond in 1867. Despite the great financial losses he suffered during the Civil War he was Richmond College's chief supporter, his gifts amounting to more than \$50,000. He was also a noteworthy host, even in a day and place where open-handed hospitality was taken for granted. J. A. Broadus said of him, "Mr. Thomas delighted to exercise a lavish and cordial hospitality.---He welcomed to his home great numbers of friends from every part of the country, particularly Baptist ministers." When the Southern Baptist Convention met in Richmond, Thomas "received into his own house more than sixty persons. All this hospitality was not only frequent and generous, but so cordial, considerate, complete that one would never have thought of suggesting alteration. The far-famed Southern, and doubly famed Virginian, hospitality has perhaps never been more nobly exemplified." — Memorial of James Thomas, Jr.---, 26, 34-5, 45, 63, 67.

7. Moses Drury Hoge (1818-1899) graduated at the head of his class from Hampden Sydney in 1839. He was ordained as pastor of the newly-formed Second Presbyterian Church, Richmond, in 1845 and continued there throughout his ministry. "His sermons were not only brilliant in form but rich in truth." When the Civil War was brewing he first opposed secession but later swung to the other side, championing the Confederacy. In 1875 he was elected moderator of the Presbyterian General Assembly. — NCAB, X, 464.

5. This sermon, The Latter Day Glory to Be Brought About through the Diffusion of Religious Knowledge, was published in the same periodical in which other of Scott's sermons appeared. — Baptist Preacher, (Aug. 1844), III, #8, 148-59.

Although its inclusion indicates that this sermon was highly esteemed by Scott's contemporaries it holds little interest for a modern reader.

ciety. Today through]

SATURDAY, APR. 27. Attend[ing] Tri[ennial] Convention & Anni-
versaries.

SUNDAY, APR. 28. Morn[ing] & night heard Rev. Mr. Fuller,
of S. C. preach (right kind of preacher) & Rev. Dr. Tyng in
in the p. m. address his Sunday School children. Excellent.

TUESDAY, APR. 30. Tri[ennial] Convention adjourned. Rather
squally in the Home Mission Soc[ie]ty.

WEDNESDAY, MAY 1. Left Philadelp[hi]a on my way homeward,
having had a considerably pleasant, & I trust profitable
season. Saw many old friends.

Great crowd in Baltimore at the Whig Convention & rat-
ification celebration.

THURSDAY, MAY 2. Reached home once more, grateful I
trust to GOD for all his mercies.---

THURSDAY, MAY 9. This even[ing] at the Mechanics' Hall,
delivered a temperance lecture.

SUNDAY, MAY 12. Preached this morn[ing]---This after-
noon, at the 3d Colored Church---& administered the Lord's
Supper. In the evening, at Rev. Mr. Leyburn's (Pres[by]ter-
ian)---

TUESDAY, MAY 14. Preached at the funeral of a colored
woman.---

SUNDAY, MAY 19. Preached---Rev. Mr. Harrison, late of
Bordentown, N. J. preached for me at night.

WEDNESDAY, MAY 22. Went to Norfolk to attend the meeting
of the Portsmouth Association. Made Mother Mallory's house
my home.

FRIDAY, MAY 24. Assod[ia]tion went into session.

SUNDAY, MAY 26. Preached this morning for Bro. Hume,
of Portsmouth, and at night at the Cumberland St. Baptist
Ch[ur]ch, Norfolk, agreeably to appointment by committee on
preaching. Very large & interesting congregation at night.

MONDAY, MAY 27. This evening, finished up our busi-
ness.

TUESDAY, MAY 28. Returned to Petersburg.

THURSDAY, MAY 30. United in marriage Mr. Jas. Brisseau
and Miss Elizabeth T. Tench. \$5.

FRIDAY, MAY 31. Went over to Richmond to attend the
anniversaries. Put up at Bro. Jas. Thomas's.

SUNDAY, JUNE 2. Preached by appointment this afternoon
— at the Presbyterian chapel supplied by Rev. Mr. Hogue
assistant to Rev. Dr. Plumer.

TUESDAY, JUNE 4. Preached tonight an anniversary ser-
mon in behalf of the Va. Baptist Sunday School & Publica-
tion Soc[ie]ty.---At 2d Baptist Church.

THURSDAY, JUNE 6. Returned to Petersburg. The meetings
have been quite interesting. Last Lord's Day, heard Andrew
Broadus preach an excellent sermon. He must have been a
splendid speaker in his best days.---

SUNDAY, JUNE 9. Preached in the morn[ing]--- Afternoon,
funeral of Mrs. Buffin at the church---

FRIDAY, JUNE 14. Preached at the Gilfield church a fun-
eral sermon for Sydney, a female servant of Mrs. Jones' fam-

DIARY NOTES

1. By 1848 there were three colored Baptist churches with more than 2,500 members in Petersburg. David Benedict, Boswell of the Baptists, said that he knew nothing about these churches beyond what their minutes for 1846 reported plus "a few items communicated by Mr. Scott while he was in the town." — Benedict, 664.


2. Joseph Jenkins Roberts (1809-1876) succeeded Thomas Buchanan, last of the white governors of Liberia, in 1841. He was born at Petersburg, the son of free colored parents, and migrated to Liberia as a merchant in 1829. When the native tribesmen rebelled against the influx of American negroes he helped Buchanan subdue their violence. As governor of Liberia he joined with John Russworm, governor of the adjacent Maryland, in laying import duties to raise funds needed to administer the two territories. Since Liberia at that time was neither a sovereign country nor an American colony this action caused international difficulties and it was to try to adjust matters that Roberts returned to America in 1844. The problem was solved by proclaiming Liberia a republic with Roberts as its first president. Throughout the tempestuous years of Liberia's early independence Roberts showed himself to be a capable executive and his official visits to England, France and Belgium were largely responsible for the country's gaining international recognition. Roberts is described as "a man of much ability" and "of intelligence and poise, slight and handsome, with olive skin and crisp hair. He was an excellent conversationalist and had the manners of a gentleman." — DAB, XVI, 1-11; Encyc. Brit. 1947, XIII, 1003.

3. Legh Richmond (1772-1827), an English divine, was the author of the fantastically popular Dairyman's Daughter, 4,000,000 copies of which in nineteen languages had been circulated by 1849. A memoir of Richmond, by T. S. Grimshawe, was published in 1828. — Encyc. Brit. 1947, XIX, 294.

4. William P. Farrish (d. 1869) came to Albemarle county, Va., about 1820. There he had a long career as a plantation manager before becoming superintendent of a stage line operated by J. N. C. Stockton. Upon Stockton's death in 1837 Farrish set up his own firm of stagecoach operators, thus he was in a position to offer Scott free transportation at this time. About 1845 Farrish entered the Baptist ministry but probably never undertook a church of his own. He was a trustee of Charlottesville Baptist Church in 1853. — Edgar Woods: Albemarle County in Virginia, 134, 191.

ily. She was a faithful servant, and a decided Christian. Her end was peace.---

SUNDAY, JUNE 16. Addressed the Sunday School --preached ---Baptized a young man of the name of Bishop in the river; and in the afternoon, preached at the African Church. --- Bro. Webb, of Tenn. preached for me at night.---

 SUNDAY, JUNE 23. Preached this morning---This afternoon, to the 3d Colored Church, which I have taken under my pastoral care, — to preach to them once in two weeks statedly. Governor Roberts, of Liberia, present this afternoon. A very respectable looking man. 1 2

TUESDAY, JUNE 25. This afternoon, preached the funeral of a colored woman, upwards of 100 years old, at the African Church. The mother of Danl. Jackson, the colored pastor of the church. She had for many years, been connected with the church, & was looked up to as its mother.---Enjoyed unusual freedom, so as to be carried along almost unconscious of time. A great crowd of people.

WEDNESDAY, JUNE 26. United in marriage Mr. James Wilkison and Miss Julia N. E. Snyder. \$5.

Preached to-night at Ettricks'. A plain extempore talk, but one of the very best practical sermons I ever preached. May it profit the little handful to whom it was delivered.

THURSDAY, JUNE 27. Finished reading the Memoirs of Legh Richmond. What an example of piety and usefulness! Author and Finisher of faith! enable me to follow him as he followed thee! 3

FRIDAY, JUNE 28. Lectured---Heard Mr. M'Duffee conclude a speech.

SUNDAY, JUNE 30. This morning finished up what was commenced last Sabbath] morning, on 1 Kings, 21:30. — In the afternoon, went out into Chesterfield co. & preached on a funeral occasion to a large congregation of colored people in the open air. Enjoyed great liberty. This was at Mr. Robt. Atkinson's. At night, preached at home---

TUESDAY, JUL. 2. Preached the funeral of Bro. John B. Jackson's infant child.---

THURSDAY, JUL. 4. Ladies' Fair opened. S[unday] Sch[ool] celebration. Mr. Maffit.

SATURDAY, JUL. 6. Ladies' Fair closed. Somewhere about \$500 made towards liquidating debt on the church building.

SUNDAY, JUL. 7. ---Gave the hand of fellowship to four; and administered the Lord's Supper to my own people.--- 3d Colored Church in the afternoon, & administered the Lord's Supper to them. Preached at night---

MONDAY, JUL. 8. Started on a tour to Western Va. Reached Charlottesville. Stopped at Bro. Farish's (Wm. P.) when I found Bro. Robinson & lady, who are to be my travelling companions. At their invitation, coupled with that of Bro. Farish] who has kindly offered to "frank" me in his coaches, so far as they extend on our route (between 200 & 300 miles) I have been induced to start at this particular time. 4

DIARY NOTES

1. James Murray Mason (1798-1871) studied law at William and Mary after graduating from the University of Pennsylvania in 1818. He established his practice at Winchester and later went into politics, being elected, successively, to the Virginia House of Delegates, the U. S. Congress and the Senate. He was also a member of the Board of Visitors of the University of Virginia. During the Civil War he represented the Confederacy before European courts. At the close of the war he lived in Canada for three years before returning to his home in Virginia. — U. of Va., I, 331.
2. Stephen Russell Mallory (c1813-1873) became the Confederate Secretary of the Navy. He does not appear to have been related to Scott's close friend, Mrs. Frances Mallory, q. v. He grew up in Key West, Fla., and in 1835 was appointed inspector of customs there. Later he studied law and was admitted to the Florida bar. President Polk appointed him collector of customs at Key West. Mallory fought in the Seminole War and was twice elected a U. S. senator, giving up his seat when Florida seceded. Upon his return to his native state he urged peace upon the state but to no effect. His career in the Confederacy was marked by "his wide naval horizon, his grasp of naval construction and his tireless endeavor." When Jefferson Davis' government evacuated Richmond, Mallory joined his wife in LaGrange, Fla., where he was arrested as a prisoner of state in 1865, being held at Fort Lafayette, N. Y., for ten months, after which he was paroled. At the age of 60 he again embarked upon his first profession, the practice of law. — DAB, XII, 224-5.
3. Charles Coatesworth Pinckney, Jr., D.D., was rector of Episcopal churches in Maryland and South Carolina. — W. B. Sprague: Annals of the American Pulpit, V, 642-3, 648-50, 721-2.
4. James Remley (1811-1875) of Lewisburg, W. Va., was befriended by Scervant Jones, q. v., in his struggle to obtain an education for the Baptist ministry. It was in Jones' home that Remley lived, cost-free, during his studies at William and Mary College. After being ordained, Remley worked in Virginia as a missionary, teacher and preacher until 1855 when he moved to Iowa, where he continued to preach while also farming to support his family. — William and Mary Quarterly, 2d ser., III, 272; Religious Herald, X, #13 (April 1, 1875).
5. Robert F. Young (d. 1884) was pastor of the Salem (N. J.) Baptist Church from 1849 to 1854, having previously been a minister in Pennsylvania. The last 22 years of his life he was pastor at Haddonfield, N. J. He was an unpretentious man who inspired confidence by his incessant labor in all churchly fields. — T. S. Griffiths: History of Baptists in New Jersey, 49, 197, 453.
6. Dr. Richard G. Banks (c1802-1869), at whose marriage Scott officiated in 1846, was a native Virginian but spent the last years of his life in Baltimore. — Religious Herald, IV, #46 (Nov. 18, 1869); Diary, Dec. 8, 1846.
7. Francis Mallory (c1805-1860) was the son of Charles King Mallory and his wife Frances, q. v. He served in the U. S. Navy, practiced medicine for a short time and then settled down as a farmer. — Virginia Magazine of History, XV, #1 (July 1907), 99-101.

- TUESDAY, JUL. 9. Westward ho! Slept at Cocke's tavern gratis. Pay declined. Thank him. He is a good Baptist, and keeps a first rate house.
- WEDNESDAY, JUL. 10. Over the Ridge to Staunton. P. M.: Took hack, & went to Weyer's Cave, 18 miles off. Sublime & beautiful beyond description. Slept at the house of our guide, Jacob Mohler. About 4 hours in the cave. Seemed but a half hour.
- THURSDAY, JUL. 11. Returned to Staunton. Slept at Allen's, Green Valley. Excellent house. Beautiful country.
- FRIDAY, JUL. 12. Reached White Sulphur Springs. Breakfasted at Warm Springs. Passed Hot Springs. Mountain Scenery. Warm Spring Mountain. View from the Summit of it just after Sunrise. Passing Notch. Mist. Company in stage. Col. Mason of Winchester. S. R. Mallory, a young lawyer of Florida, my room-mate, 414, Broadway. White Sulphur Springs surpassingly beautiful. 1&2
- SATURDAY, JUL. 13. Drinking Sulphur Water, & loafing. Why don't they have a circulating Library & Reading Room here?
- SUNDAY, JUL. 14. Rev. Mr. Pinckney (Episcopalian) preached in the ballroom. P. M. Strolled out in company with Robinson, to a Methodist Church about a mile off. Log House. Thought of my own people. 3
- MONDAY, JUL. 15. This evening left for Lewisburg, 9 miles West. Hotel.
- TUESDAY, JUL. 16. Bro. Robinson preached tonight for Bro. Remley. 4
- WEDNESDAY, JUL. 17. Turned our faces East again. White Sulphur -- Sweet Springs, -- Fincastle. Crossing Alleghanies [sic].
- THURSDAY, JUL. 18. NATURAL BRIDGE. Lexington. Rough, warm, & dusty travelling. Ride all night.
- FRIDAY, JUL. 19. Staunton again. Off down the Valley of Va. Rode all night.
- SATURDAY, JUL. 20. Winchester. Rail Road to Harper's Ferry. Baltimore.
- SUNDAY, JUL. 21. Sharpe St. Church. Heard Rev. Mr. Young of N. J. Barnum's. 5
- MONDAY, JUL. 22. Parted with my travelling companions, Robinson & lady, having enjoyed their company much on this trip. They go north. How I envy them! Wm. Crane.
- TUESDAY, JUL. 23. Left in the Bay Boat this evening for home.
- WEDNESDAY, JUL. 24. Reached Norfolk. Mother Fauquier's.
- FRIDAY, JUL. 26. Old Point Comfort. Walk to Hampton. Dr. Bank's. 6
- SATURDAY, JUL. 27. Hon. F. Mallory's. Back River. 7
- SUNDAY, JUL. 28. Preached at Hampton morning and night. Pleasant day. Slept at Bro. John C. Robertson's, Back River.
- MONDAY, JUL. 29. Returned to Norfolk.
- TUESDAY, JUL. 30. To Petersburg, having made a delightful & I trust beneficial trip, costing me a little upwards of \$50 dollars. Thanks to the Lord for all his mercies. Prayer Meeting.

DIARY NOTES

1. "The suicide of an Italian named Antomatti in---1844 thrilled the city with tragic interest. The deed was done in old Blandford Church, under circumstances of peculiar horror. Disappointment in love was the cause assigned." (Not by Scott!) "Antomatti lived for 48 hours after his self-inflicted wound, with a bullet in the middle of his brain. Ten minutes before death, he looked into a mirror, pronounced his case hopeless, and lying down, quietly expired." — Gregory: op. cit., 47.

2. Early in 1853 the Rev. and Mrs. A. B. Cabaniss arrived at the Baptist mission in Shanghai. They returned home "after eminent services" in 1860. — Cathcart, 1081.

3. Lewis Allen Alderson (1812-1881) graduated from the University of Ohio at the head of his class. He studied for the Baptist ministry under Elder Jones of Williamsburg, Va., after which he served denominational societies in Virginia and Georgia for three years. He then became pastor of the Grace Street church, Richmond, leaving when his father's death made it necessary for him to engage in business. In 1854 he went to Atchison, Kans., where, with eight others, he constituted the first Baptist church in the state and served as its minister. — Religious Herald, XVI, #23 (June 9, 1881), #34 (Aug. 25, 1881).

4. David Benedict, indefatigable collector of facts, writing about the Petersburg church in 1848 said: "The last three pastors of the church of whites have come and gone with the quick step of modern time. Their names are J. P. Tustin, now of Warren, R. I., J. R. Scott, the present pastor of the Hampton church---and J. C. Jordan, who has lately resigned." — Benedict, 664.

Since Tustin was ordained in 1841 and Jordan resigned by 1848 the church must have had three ministers in about seven years.

- THURSDAY, AUG. 1. Preached at the funeral of Mr. F. Antonmattei, a young Corsican, & Roman Catholic, who committed suicide. Shot himself at Blandford Church. Went over to Blandford Church, & shot himself, on account of embarrassment in money matters. 1
- FRIDAY, AUG. 2. Preached at the funeral of Mr. Irwin's child.
- SUNDAY, AUG. 4. Preached three times, and administered the Lord's Supper twice, as a month ago.---
- THURSDAY, AUG. 8. Bro. A. B. Cabaniss, a licentiate of our church, preached my lecture. 2
- SUNDAY, AUG. 11. Bro. L. A. Alderson preached for me. [Sunday] [School] & [Publication] [Society]. Collection about \$18. 3
- Delivered an address at the water side in the afternoon. Great crowd. About 20 colored people baptized. Administered the Lord's Supper to the African Church.
- THURSDAY, AUG. 15. United in marriage Edward Steward & Ann Colman, two free people of color. \$2. Lectured at night---
- FRIDAY, AUG. 16. Preached this morning at the funeral of Mr. Mark's child---
- SUNDAY, AUG. 18. Preached three times.---In the afternoon, at Mr. Whitlock's, about 5 miles from town, ---a funeral sermon. Open air.
- TUESDAY, AUG. 20. Received a call to take the pastoral charge of the Baptist Church in Hampton, Elizabeth City Co., Va. A number of powerful inducements to accept. Only last Wednesday (14th), I wrote a letter to the Market St. Church, resigning the pastoral charge, with hardly the remotest idea of receiving a call to Hampton. Intended that the letter of resignation should have been read at the close of the service on Sabbath morning last. Handed it to the senior deacon for the purpose. As I had consulted with none of the brethren on the subject, he was taken by surprise, & took counsel with the other deacons. In accordance with their wish, I consented to defer its presentation.---
- SUNDAY, AUG. 25. Preached at the dedication of a new meeting-house (Gill's Grove) about 11 miles N. W. of Petersburg, in Chesterfield co. Great concourse of people.
- MONDAY, AUG. 26. Protracted meeting at Gill's Grove. Preached this morning. Evening. Went to Mr. Whitlock's.
- TUESDAY, AUG. 27. Returned to Petersburg in Mr. Whitlock's carriage.
- THURSDAY, AUG. 29. Sent for to go out to Gill's Grove again. Preached this morning.
- FRIDAY, AUG. 30. Returned this evening.
- SUNDAY, SEP. 1. ---After the communion this morning, my letter of resignation was read to the church and accepted. The Lord spare me a like trial, at least for a long time to come. Many were taken by surprise; and the many assurances of affection & regret on the part of dear friends overwhelm me. I have however a consciousness of doing my Master's will in the matter. The Lord bless & upbuild this dear church. 4

DIARY NOTES

1. The church whose call Scott accepted was the second largest in the Dover Association in 1846, with 192 white members and 617 colored ones. The largest was the First African Baptist Church of Richmond, with 2,457 members. — Dover, 4-9, 11-13.
2. Henry M. Daniel (d. 1844), who married Elizabeth B. Newel in 1839, lived only a short time after his ordination. — Religious Herald, Dec. 3, 1844; WPA Marriages, I, 150.
3. Thomas B. Creath (1802-1892) was the son, brother and father of other Baptist ministers. He supported himself by farming and declared, "I gave the prime of my life to the churches---without exacting remuneration. I told them ---to give all they could to other objects." — Taylor 4, 165-8.
4. J. C. Bailey (d. 1881) of Greensville county, Va., led "a long and active life" in the Baptist ministry. — Religious Herald, XVI, #52 (Dec. 29, 1881).
5. This sermon does not appear in the Baptist Preacher for the balance of 1844 nor in 1845.
6. Hampton, "at the mouth of the James River," was "settled in 1610 by colonists from Jamestown" and is "the oldest English settlement in continuous existence in the country." — Columbia, 788.
7. Robert Hudgins himself lived until 1860. — WPA Obits., 172.
8. The death of Diana W. Tabb, wife of Augustin Tabb, was reported Nov. 7, 1844 in The Religious Herald. — Same, 326.

- THURSDAY, SEP. 5. A church meeting was held tonight in relation to my letter but no action taken. I was absent.
- SUNDAY, SEP. 8. Preached in Richmond, at the 2d Church morning & night.---The Market St. Church voted an invitation for me to continue my labors among them. It is trying to leave, but I feel that duty requires me to go.
- WEDNESDAY, SEP. 11. Have written my final answer and acceptance of the Call to Hampton.---
- SUNDAY, SEP. 15. Preached---in the morning. At night, preached my farewell---Very large congregation, and much feeling. The Lord bless the people! I feel that I am leaving friends.
- MONDAY, SEP. 16. through Thursday, Sep. 19. Visiting among the people, settling up, &c.
- THURSDAY, SEPT. 19. This evening left for Prince George Co. to attend the ordination of Bro. Henry M. Daniel, at the Shiloh Church.
- FRIDAY, SEP. 20. This morning the examination and ordination of Bro. Daniel took place. Bro. Thos. S. Creath offered the Ordaining Prayer, Bro. Josiah C. Bailey gave the charge, and presented the right hand of fellowship. The sermon was devolved on me.---The congregation, on motion made and seconded by the ministering brethren, voted a request that I would furnish a copy of the discourse to Bro. Keeling, for insertion in the "Baptist Preacher."
- SATURDAY, SEP. 21. Returned to Petersburg.
- SUNDAY, SEP. 22. Preached this morning at the 3d Colored Church. This afternoon, officiated at the funeral of Jas. H. Williamson, Esq. a young lawyer & merchant of Petersburg, who committed suicide last night by taking laudanum. The services were performed in Blandford Church yard. Lamentable affair. Proceeded directly from the church yard to Gillfield Church, where I preached to the colored people, with, as in the morning, a good sprinkling of pale faces.
- MONDAY, SEP. 23. - TUESDAY; SEPT. 24. Visiting &c. Many tokens of kindness. Presents, -- among them, an elegant copy of the Bible (English Edition), a number of collars with a gold button, four beautiful white pocket handkerchiefs, and fifty dollars from a female friend. GOD bless them all.
- WEDNESDAY, SEP. 25. Took my departure from Petersburg.
- THURSDAY, SEP. 26. HAMPTON. Reached this place this evening.
- SUNDAY, SEP. 29. Preached this morning---[and] at night--- Met the colored people in the afternoon.
- WEDNESDAY, OCT. 2. Preached a funeral sermon at Bro. Robert Hudgins' -- for his youngest child.
- THURSDAY, OCT. 3. LECTURED---
- SUNDAY, OCT. 6. Preached this morning---In the afternoon preached at the funeral of Mrs. Diana Tabb.
- TUESDAY, OCT. 8. United in marriage Mr. Miles H. King to Miss Martha Hickman. \$5.
- FRIDAY, OCT. 11. Dover Association commenced its session

DIARY NOTES

1. Russell Holman, D. D., (1812-1879) was the pastor of Baptist churches in Kentucky, Louisiana, Illinois and Missouri. He worked intermittently in New Orleans from 1842 to 1867, organizing a church there "against much opposition." His work as secretary of the Home Mission Department brought him in contact with many other mission-minded men in the Southern Baptist Convention. "As a preacher Dr. Holman was instructive, sometimes eloquent." — Cathcart, 536; Brown, 154.

2. Rufus Lane (1788-1863), a member of the firm of R. & C. Lane, was a painter and a navigator before becoming a dealer in fishermen's outfits. He was also a selectman of the town of Hingham. — Hingham, II, 419-20.

3. Scott's financial transactions are an unsolved puzzle to the editor of his diaries. He noted, with fair frequency, the gifts of money and commodities he received, as well as some of his debts, but he seems to have made practically no entries concerning his own benefactions. His salary of \$600 as pastor of the Petersburg church was not small by the standards of his day — few Baptist ministers received as much as \$1,000 even after years of experience — yet at this date he was just getting around to repaying a twelve-year-old loan. It is all the more strange in view of his having spent, just a few months earlier, over \$50 on a vacation trip. A very long list, published in 1867, of those who had contributed even as little as \$2 to the many special funds raised for Brown, its buildings, general funds, libraries and for student aid, does not include Scott's name. — Diary, May 23, 1842, Jul. 30, 1844; Guild, 431-40.

4. Probably the son of the more noted John Goodall, "one of the strongest men of the Dover Association." The younger Goodall was a minister, too. — Taylor 2, 296-311.

5. Scott's acquaintance with Martha Eveline Shaler, who was to become his wife, probably started in the spring of 1841. A cryptic entry in his diary early in 1844 may possibly have marked his decision to ask her to marry him — there is nothing previous to the present entry, otherwise, to indicate his growing interest in her. — Diary, Mar. 22, 1841, Feb. 9, 1844.

Family papers in the keeping of Shailer Mackintosh Scott, the diarist's oldest son, were destroyed in the San Francisco fire of 1906, hence much material that might have thrown light on the Shailer family is lost. One heirloom remains, a silver teaspoon with engraved initials and dates. They read: "P. S. 1817 — M. E. S. 1840 — S. M. S. 1847 — S. M. S. Jr. 1879." Scott's grand-daughter, Mattie (Scott) Sherborne, cannot identify the first set of initials but is sure the second stands for Martha Eveline Shaler, the third for Shailer M. Scott and the fourth for his son and namesake. — Mrs. Sherborne to RES.

6. William R. (for nothing) Williams, D.D., (1804-1885) was "one of the most elegant writers that ever used the English language and one of the greatest men that ever occupied an American pulpit," so one of his admirers wrote. He graduated from Columbia in 1823 and intended to become a lawyer; in fact, he practiced law five years with the Hon. Peter A. Jay. In 1830 he went abroad to study and about that time decided to enter the ministry. He was ordained in 1832 as pastor of the Amity Street Baptist Church, New York City, and remained in that position for the rest of his life. His congregations were never large but they were made up of "people of culture," and while in his

with the Hampton Church.

MONDAY, OCT. 14. Session of the Association closed today. A good deal of preaching in connection with it, by Jeter, Taylor, Robinson, Holman, of New Orleans, Gwaltney, Alderson, &c. &c. A very pleasant season. May good results appear. 1

WEDNESDAY, OCT. 16. Sent Rufus Lane, Esq. of Hingham, Mass. a check on Union Bank, New York, for \$22, in return for \$21, which he lent me about the time I entered college. 2 3

SUNDAY, OCT. 20. ---Administered the Lord's Supper to the white people in the morning, & to the colored in the afternoon. Bro. Russell Holman, of New Orleans, preached for me at night.

THURSDAY, OCT. 24. Bro. Holman lectured for me.

SUNDAY, OCT. 27. Preached this morning from Deut. 6:7, on the religious education of the young, with special reference to the Sunday School interest. Addressed the colored people in the afternoon. Bro. Bradford preached for me at night.

WEDNESDAY, OCT. 30. Preached at Mr. Wm. Frasier's, -- funeral of his late wife. ---

FRIDAY, NOV. 1. Dover Association Fast.---

SUNDAY, NOV. 3. Five preachers on the ground. Bro. Holman preached in the morning, Bro. Bradley in the afternoon; Bro. Goodall at night--- 4

FRIDAY, NOV. 15. Preached at the funeral of Mrs. Russell, a sister of our church.

SUNDAY, NOV. 17. ---Administered the Lord's Supper to the whites. Administered the Lord's Supper to the colored members in the afternoon. At night preached---Rode in from Bro. R. Hudgins', 7 miles in the morning, horseback. A very delightful day, though I have suffered from the head-ache.---

MONDAY, NOV. 25. Started on a trip to NEW YORK.

WEDNESDAY, NOV. 27. Reached there.

THURSDAY, [Thanksgiving] NOV. 28. Called on Miss Martha E. Shaler, with whom I have lately been corresponding on a very interesting subject. -- Am boarding with Mrs. Fletcher, 181 Grand St. -- very genteel quarters. 5

SUNDAY, DEC. 1. Preached this morning at the Amity St. Church, for Dr. Williams. P. M. Heard Rev. Dr. Hutton, in his splendid house on Washington Park. Good sermon. Evening Heard Rev. Pres. Nott, at Rev. Dr. Macauley's. 6&7 8&9

SUNDAY, DEC. 8. Today, heard Rev. Dr. Williams, Rev. Mr. James, and Rev. Dr. Furness. Last Wednesday, heard Rev. Dr. Cone, and Rev. Mr. Sommers. 10&11 12&13

WEDNESDAY, DEC. 11. To day, started on my return, an engaged man, and after a very, very pleasant visit. -- At the Union Theological Seminary, since I came here, by the courtesy of my friend & brother, Peter C. Edwards, have heard lectures from Professors White and Robinson; also by the politeness of Mr. Banks, visited the Medical College; heard Prof. Patterson lecture on the muscles of the neck, & took a turn through the anatomical museum, dissecting room, &c. One night, heard John B. Gough lecture on Temperance. Have seen a variety of sights, but best of all, have by my fre- 14 15&16 17 18

voice was never strong nor his manner commanding---his weighty thought expressed in glowing periods drew discriminating hearers." His published works were chiefly sermons and addresses. Williams, as a boy, was shy and lame but his later career indicates that he overcame his handicaps. This was the man chosen by Scott and his bride to perform their marriage. — DAB, XX, 295; Cathcart, 1255.

7. Mancius S. Hutton, D.D., (1803-1880) was an Episcopal clergyman who in 1843 became pastor of the Dutch Church on Washington Square, New York City. — New York Public Library; Sprague: op. cit., V, 672-3.

8. Eliphalet Nott, D.D., LL.D., (1773-1866) was a Congregationalist clergyman, teacher and inventor. His presidency of Union College was remarkably long — from 1804 to 1866. — Brown, 1128, 1138.

9. Thomas Mcauley (1777-1862), a Presbyterian minister, was the first president of Union Theological Seminary. He was connected with two New York churches, one on Murray Street and one on Eighth Street. — New York Public Library.

10. Henry James (1811-1882) was the father of the well-known William and Henry James. A series of lectures that he delivered in New York was published under the title Moralism and Christianity. "He had a wonderful English style and a true genius for theological research, united with the most earnest religious faith and intellectual independence." — NCAB, XIII, 66.

11. Probably William H. Furness (1802-1896), a Unitarian clergyman who had two major interests: the life of Jesus and the anti-slavery cause. "He never aroused antagonisms because he criticized ideas rather than persons." — DAB, VII, 80.

12. Spencer Houghton Cone, D.D., (1785-1855) entered Princeton at the precocious age of twelve but had to leave two years later when his father died. He was, in rapid succession, a Latin teacher, an actor, a journalist, a clerk in the U. S. Treasury Department and, finally, a Baptist clergyman. Cone was chaplain of the House of Representatives in 1815 and 1816, pastor at Alexandria, Va., for seven years and thereafter in New York City. "For many years Dr. Cone was---the most popular clergyman in America.---He held every position of honor which his brethren could give him." — Brown, 1142; Cathcart, 262-4.

13. Charles George Sommers, D.D., (1793-1868) was a Baptist minister in New York City. — Brown, 1136.

14. Peter Cutting Edwards (1819-1867) graduated from South Carolina College in 1840 and from Newton in 1844. The following year he studied at Union Theological Seminary, during which time Scott renewed his acquaintance with him. From 1846 until his death 21 years later Edwards was on the faculty of Furman University. — Pierce, 59; Cathcart, 362-3.

15. Henry White (1800-1850), a graduate of Union College, became pastor of the Allen Street Church, New York City, in 1828. He was active as a founder of Union Theological Seminary and became its first professor of Systematic Theology. — Union Theological Seminary.

16. Edward Robinson (1794-1863) graduated from Hamilton in 1816. After a brief period in a law office he entered upon his lifework — teaching. His first positions were at Hamilton and Andover; then he spent four years studying in Europe, returning to a professorship at Andover. Ill health caused him to resign three years later. Upon his recovery he accepted the professorship of Biblical Literature at Union Theological Seminary. Robinson's reputation as a scholar and a teacher was high — it was for the express purpose of studying under him that P. C. Edwards, q. v., came to New York. — Union Theological Seminary; Cathcart, 363.

17. Granville Sharp Pattison (1791-1851) came to America from Scotland in 1818. He was an anatomist who taught at the University of Maryland, in London, at Jefferson Medical College and at the University of the City of New York, successively. He was "very popular in the lecture-room" and "but for his naturally indolent nature and love of ease would---have attained a pre-eminent reputation." — NCAB, VI, 69-70.

18. John Bartholomew Gough (1817-1886), through his lectures on temperance, won signers by the hundreds of thousands to a pledge of abstinence. He was a reformed alcoholic whose lectures in England and America were given over a period of more than 40 years. — Columbia, 741.

"Gough,---an evangelical comedian,---was considered the leading lecturer on temperance, but his eloquence was so potent that he was only a little less stimulating when talking on such well-bred topics as "Circumstances," "Curiosity," and "Peculiar People." However prosaic his subject might be, Gough addressed himself to it---strenuously.---[He] earned at least thirty thousand dollars annually." — Wind: op. cit., 42.

DIARY NOTES

1. Hamilton Wilcox Pierson (1817-1888) was a Presbyterian clergyman whose career was more or less determined by a lifelong weakness of the lungs which forbade his entry into the mission field or his filling a pulpit of his own. From 1843 to 1845 he travelled throughout Virginia as an agent of the American Tract Society and later, more widely, for the American Bible Society. He was president of Cumberland College from 1858 to 1861 and after the war did much work for the freedmen of Virginia and Georgia until he was driven out of Andersonville, Ga., by the Ku Klux Klan. — DAB, XIV, 591.

2. Probably W. P. Burton who, the previous year, was a delegate to the Virginia Baptist Convention in Richmond from the Market Street Church, Petersburg. — Va. Bapt. 21st, 2.

quent interviews with Miss S[haler] become satisfied; that shall GOD in his providence one day bring about our union, I shall find her all that is needful to make me happy in the conjugal relation. The present prospect is that the union will take place next March. Meantime, may we both seek the divine sanction and blessing.

FRIDAY, DEC. 13. Arrived home.

SUNDAY, DEC. 15. Preached this morning---and administered the Lord's Supper. P. M. Administered the Supper to the colored people. Night, preached---

SATURDAY, DEC. 21. Friend Carleton arrived much to my gratification.

SUNDAY, DEC. 22. This morning Mr. Pierson, General Agent of Va. Tract Society preached. Afternoon and night, Bro. Carleton. 1

WEDNESDAY, DEC. 25. Christmas. Bro. Carleton preached an interesting and profitable sermon---

THURSDAY, DEC. 26. Tonight, Bro. Carleton preached.

FRIDAY, DEC. 27. I preached at the funeral of Mr. Storrs' child.

SUNDAY, DEC. 29. Bro. Carleton preached for me---A colored bro. Netter performed a funeral service in the meeting house this p.m.

MONDAY, DEC. 30. Started on a little jaunt in company with Bro. Carleton. Went to Norfolk.

TUESDAY, DEC. 31. Went to Richmond.

WEDNESDAY, JAN. 1. Left Richmond, & reached Petersburg this afternoon. A hearty welcome from many of my old friends. Stopped at Bro. F. H. Robertson's.

THURSDAY, JAN. 2. Visited many friends, especially among the afflicted. Dined at Bro. Burton's and took tea at Mr. Rarrott's, in company with many of my former acquaintances, and Christian friends. Bro. Carleton preached at night; I followed him with some remarks. A pleasant meeting. 2

FRIDAY, JAN. 3. Left for home again. But leaving Petersburg seems very much like leaving home. Dear friends! the Lord bless them. Landed at Bro. Wilburn's, Warwick Co.

SATURDAY, JAN. 4. Horseback to Hampton.

SUNDAY, JAN. 5. ---Much indisposed in consequence of a severe cold. The word, however, seemed to reach the hearts of the people. May the future show permanent good done. Congregation large.---

SUNDAY, JAN. 12. Preached in the morning---Talked to the colored people in the afternoon on the nature of repentance, as brought to view in the 51st Psalm. At night, preached --- after which went out into the country, to Sister Wynder's in her carriage.

SUNDAY, JAN. 19. After a week of considerable indisposition I preached this morning---and administered the Lord's Supper. In the afternoon, administered the Supper to the colored people, with other services. Stormy at night,--- no preaching.---

1. It appears that after hearing Gough lecture Scott adopted his technique of urging his hearers to 'sign the pledge.' Whether Scott himself did so or not is questionable. On his trip to Europe in 1852 he bought beer in London and Heidelberg which leads one to suppose that he was not a total abstainer. — Diary, Dec. 11, 1844; Accounts.

2. James Eley Welch, q. v.

3. The death of Mary H. Winder, wife of Dr. George Winder, was reported in The Religious Herald, Mar. 20, 1845. — WPA Obits., 373.

4. Since the subject was the same one Scott himself used for a poem it must have been of special interest to him. — Diary, Sept. 7, 1836.

5. George Peck (1797-1876) began preaching in 1816 and rapidly rose to leadership in the Methodist Episcopal church. He was a prolific writer. — New York Public Library.

6. Orville Dewey, D.D., (1794-1882) was a clergyman who served both Unitarian and Congregational churches. He was "deeply interested in social questions" but his stand in opposition to both slavery and abolition brought down upon his head the criticism of North as well as South. Dewey "had a natural eloquence" and preached on the great subjects with extraordinary insight and ability." He was the first clergyman to become a member of the Artists' Club in New York City. — DAB, V, 272.

7. Scott's reticence about his bride, who is barely mentioned in his diary, seems almost puritanical. It was not until her death that he put into writing his feelings about his "dear Martha." The rhymed invitation to P. C. Edwards, q.v., which Scott wrote just before his marriage, indicates, however, that the young minister had a lighter side than his diary reveals.

Edwards, incidentally, was probably the only friend of his own age Scott had in the city at this time. They had known each other, presumably, at Newton and when, in December, 1844, Scott visited his fiancée it was Edwards who introduced him around. Edwards, so his biographer wrote, had "a heart formed for the tenderest and most enduring friendships," but he and Scott appear to have drifted apart quite early.

The marriage took place at the Shaler home on Charles Street and was witnessed, officially, by "Rev. Silas C. James of the City of New York and Rev. Peter C. Edwards of Welsh Neck, S. C." — W. R. Williams: Marriage Records (MS); Diary, Dec. 11, 1844; Cathcart, 363; family Bible records in the keeping of Mrs. M. S. Sherborne.

- SUNDAY, JAN. 26. Preached in the morning---Addressed the colored people on Temperance in the afternoon, and obtained 23 signatures to the pledge. Preached at night--- 1
- SATURDAY, FEB. 1. Preached at the funeral of Mr. James Read.---
- SUNDAY, FEB. 2. Preached this morning---[and] at night--- In the afternoon delivered an address before the Hampton Temperance Society.
- MONDAY, FEB. 3. Preached at the funeral of Mr. H. Amidon's daughter Eliza Frances.---
- SUNDAY, FEB. 9. Bro. J. E. Welsh preached for me to-day. In the morning, collected for the American Sunday School Union \$23. I talked to the colored people in the afternoon about Regeneration. 2
- SUNDAY, FEB. 16. ---this morning---gave the hand of fellowship to two, and administered the Lord's Supper. In the afternoon, administered the Supper to the colored people. At night, preached---
- TUESDAY, FEB. 18. Preached at the funeral of Mrs. Mears, wife of Mr. Gilbert Mears.---
- SUNDAY, FEB. 23. Talked to the colored people in the afternoon. At night, preached---
- SUNDAY, MAR. 2. Preached this morning---Talked to the colored people in the afternoon about the woman of Samaria. At night preached---To-day the church determined to build a new house of worship, and adopted the necessary preliminary measures. A pleasant Sabbath. Large congregations.
- TUESDAY, MAR. 4. Preached in the meeting-house the funeral sermon of Mrs. Mary H. Winder. She died in Norfolk, on a visit to her daughter, Mrs. DeCormis. Remains brought over on the steamboat. Heart-rending scene on board. Deep grief and loud lamentation. Affecting scene on approaching the grave -- servants. She was a truly respectable and excellent lady, and to crown all, has for many years, been a very consistent professor of religion.---
- SUNDAY, MAR. 9. ---Addressed the colored people in the afternoon.
- TUESDAY, MAR. 11. Preached tonight in Norfolk for Bro. Robinson---
- SUNDAY, MAR. 16. ---Administered the Lord's Supper twice. Started for New York.
- MONDAY, MAR. 17. Baltimore and Philadelphia.
- TUESDAY, MAR. 18. New York. Heard Rev. Wm. R. Williams, DD., this morning, on the feelings of Paul at Athens. Rev. Mr. Peck at St. John's in the afternoon. Orville Dewey at night. 4 5&6
- TUESDAY, MAR. 25. This day, at 10, a.m., was united in marriage to Miss Martha E. Shaler, of New York City, by Rev. Wm. R. Williams, DD. Left in the afternoon for Philadelphia, -- where arrived, and put up at the United States Hotel. 7
- SUNDAY, MAR. 30. Preached at a Lutheran Church.
- TUESDAY, APR. 1. Left Philadelphia for Baltimore after

1. George Whitefield Samson, D.D., LL.D., (1819-1896) was a "graduate" of Brown and Newton. He may also have been known to Scott on account of having been assistant principal of the Worcester Manual Labor Institute while J. L. Scott was a pupil there. Samson was pastor of the E Street Baptist Church in Washington at the time Scott mentioned him; later he was president of Columbian College for a dozen years. — Pierce, 58; Cathcart, 1024-5.

2. Cyrenus M. Fuller (1791-1865) spent a large part of his life soliciting funds for Baptist causes. He was also a minister, serving churches in Elbridge and Pike, N. Y., and in Dorset, Vt. From 1843 to 1861 he was financial agent of the American Baptist Home Mission Society, travelling throughout America and in parts of the British Empire, covering the "then" amazing distance of 120,000 miles. "He did much in bringing the work of home missions prominently before the Baptist denomination." — Cathcart, 422-3.

3. Levin J. (or Y.) Winder (d. 1879), ward of R. R. Garrett, q. v., was a student at William and Mary from 1838 to 1840. — WPA Obits., 373; William and Mary Quarterly.

4. The Southern Baptist Convention was organized in 1845 at Augusta, Georgia, with a registration of 236. — The Watchman Examiner (June 24, 1954), XLII, 609.

a delightful visit to my cousins, Simon P., and Samuel Dexter Hastings. In Baltimore, stopped at Mr. Edw. W. Robinson's, whose lady is a particular friend of mine.

THURSDAY, APR. 3. Washington.

FRIDAY, APR. 4. Washington and Alexandria. Bro. Kingsford. Bro. Samson.

SATURDAY, APR. 5. Richmond. Exchange Hotel. Chas. Wortham.

SUNDAY, APR. 6. Preached this morning at the 2d, and in the afternoon at the 3d Baptist Church in Richmond.

MONDAY, APR. 7. Petersburg, at Bro. Fisher's. \$19.--- Gratifying proofs that I am kindly remembered by my former parishioners.

THURSDAY, APR. 10. Norfolk. Mrs. Clarke.

FRIDAY, APR. 11. Reached Hampton, and welcomed back with many congratulations on my change in life. May GOD in his good providence give them a good foundation. Hitherto he has led me. Truly goodness and mercy have followed me all the days of my life. May it be my joy to serve my gracious Benefactor forever.

SUNDAY, APR. 13. Preached this morning---after which Bro. Fuller, agent of the American Baptist Home Mission Society, presented the claims of that Society, and after the benediction, had handed in to him contributions amounting to \$15.42. Talked to the colored people in the afternoon. At night Bro. Fuller preached.

SUNDAY, APR. 20. Preached this morning---Lord's Supper morning & afternoon. At night preached---Considerably indisposed.---

SUNDAY, APR. 27. ---Lectured to the colored people in the afternoon. Storm prevented services at night. --- Last Friday evening, took our first meal (tea) in our pleasant cottage; so that, in a small way, we have fairly commenced house-keeping. How many mercies have I to thank the Lord for! It appears to me that for some time past, he has so ordered his providences even to very minute particulars as to subserve my happiness. May no ingratitude or rebellion on my part render it necessary for him to change his method of dealing!

SUNDAY, MAY 4. Preached this morning---& talked in the afternoon as usual to the colored people. Dr. Glascock of Matthews, preached at night, as also last Thursday night.

THURSDAY, MAY 8. Went to Norfolk. At night, united Mr. Levin Y. Winder in marriage to Miss Annie DeCormis. \$5. Bro. Robinson absent, attending the Southern Missionary Convention at Augusta, Ga.

This morning, my dear mother, Mrs. Frances L. Mallory departed this life. She was indeed, one of the excellent of the earth. For forty years has she been an humble, faithful follower of Jesus. Mother of the Norfolk Baptist Church. Never have I met with a lady who combined more sweetness and true dignity. Her loss will be felt by a large circle of connections and friends. She called me her son, and I regarded her with hardly less than filial reverence and affection.

DIARY NOTES

1. Armistead (local pronunciation, Umpstead) Booker, son of George and Elizabeth W. Booker, married Catherine Beverly Mallory, daughter of Charles Mallory, q. v. He is buried in the family burying ground at Sherwood. Although this plot of ground has now become part of Langley Field the old cemetery is carefully preserved by the U. S. government. — Mrs. S. S. Coston, Hampton, Va.; William and Mary Quarterly; Virginia Magazine of History, XV; Charles H. Taylor Memorial Library, Hampton, Va.

2. It is said that David Cake is buried beneath the pulpit of the Baptist church in Hampton. — Mrs. S. S. Coston, Hampton, Va., Oct. 1, 1951.

FRIDAY, MAY 9. This morn[ing], accompanied the remains of dear Mrs. Mallory to Hampton, where I preached a funeral sermon to a large and solemn auditory.---After the services in the meeting house, attended the remains to the Mallory burying-ground on Back River, about seven miles.

Farewell! my dear mother; long will it be ere I lose the remembrance of thee!

SUNDAY, MAY 11. Preached---In the afternoon went out to Back River, and preached at the funeral of a child of Mr. Armistead Booker, and grandchild of Mrs. Mallory, whose funeral I officiated at on Friday last. --- Bro. John C. Robertson preached for me at night. 1

SUNDAY, MAY 18. ---administered the Lord's Supper. Afternoon, lectured to the colored people, and administered the Supper. At night, preached---Large congregation.

SUNDAY, MAY 25. After nearly a week's sickness, more severe than any I have been afflicted with for years, --- a bilious attack, --- preached three times to-day.--- Afternoon, funeral of Bro. George West, at his residence, two or three miles out in the country.---

THURSDAY, MAY 29. Lectured tonight---Stormy --- few out.

SUNDAY, JUNE 1. Preached---a sermon appropriate to the occasion of meeting in our house for the last Sabbath. The house will probably be pulled down tomorrow. Afternoon lectured to the colored people. Night, preached---Large congregations.

THURSDAY, JUNE 5. This evening, married Wilson Pritlow to Mary Banks --- both colored. \$1. Lectured--- in the Methodist Protestant house.---

SUNDAY, JUNE 15. Preached this morn[ing] at the Bethel Church, York Co., about 10 miles from here. Large concourse.

WEDNESDAY, JUNE 18. Preached this evening at the Methodist Protestant house.---

FRIDAY, JUNE 20. Officiated at the funeral of a child of Mr. Young.

SUNDAY, JUNE 22. Preached this morning---Lectured the colored people in the afternoon, and preached at night---

TUESDAY, JUNE 24. Preached at the funeral of Mr. David Cake. 2

SUNDAY, JUNE 29. Preached morn[ing] & afternoon at the Slab Church (open air) about 16 miles from Hampton. Crowd.

MONDAY, JUNE 30. To-day (5, p.m.) the corner-stone of our new meeting-house was laid. Bro. Walker, the former pastor delivered an address. The rest devolved on me.

Paid Bro. Walker, \$1.50, on the amount contributed by sisters towards New Orleans Church. Also \$4.25 for Wm. Hankins, --- money collected for General Association, but diverted after consultation with brethren.

THURSDAY, JUL. 3. Officiated at funeral of Mr. Schmalz's infant.---

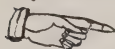
SUNDAY, JUL. 6. This afternoon preached funeral of Mr. Small's child.

1. R. R. Garrett (b. c1810) was the son of Richard and Ann (Major) Garrett. He studied law at William and Mary. — William and Mary Quarterly, 2d ser., V, 202-3.
2. Thomas Nelson (1738-1789), American statesman and commander of the Virginia militia forces in the Revolution, was born in Yorktown.
3. Lewis Colby (1808-1888) graduated from Harvard in 1832 and from Newton in 1835. From 1844 to 1858 he operated the Baptist Bookstore in New York City, which probably explains why Scott was mailing him money at this time. Colby was an ordained Baptist minister who spent only six years in the pulpit; the rest of his career was given to teaching and to conducting the bookstore. — Pierce, 42.
4. This entry must have had deeper significance for Scott than his words indicate. He and his wife were anticipating the birth of their first child at this time and, as he pointed out, he had performed the marriage of Miles H. King and Martha Hickman just long enough previously for Mrs. King's death to have been due to the hazards of childbirth.

THURSDAY, JUL. 10. Norfolk, making purchases for the approaching Fair.

FRIDAY, JUL. 11. Returned to Hampton, & started directly for Bro. R. R. Garrett's, in York Co.

1



SATURDAY, JUL. 12. Visited Yorktown. Church — Cornwallis' Cave — Redoubts — Place of Surrender — Gen. Nelson's house. — Preached this---morning at Grafton Church.

2

SUNDAY, JUL. 13. Preached again this morning at Grafton.

WEDNESDAY, JUL. 16. — FRIDAY, JUL. 18. Ladies Fair to raise funds towards the building of the new meeting-house. Cleared \$500 & more.

SUNDAY, JUL. 20. Preached---Met the colored people in the afternoon, and examined six with reference to baptism. Night, preached---

SUNDAY, JUL. 27. Preached this morning at Bethel Church, and in the afternoon at Fox Hill in the Methodist Protestant Meeting house.

WEDNESDAY, JUL. 30. Sent \$20 to Lewis Colby, New York, by mail. Sent balance \$13, Sept. 13, '45.---

3

SUNDAY, AUG. 3. Preached this morning---Baptized eight colored persons, and examined seven more, who will go forward the first convenient opportunity. Called by church for next year.

THURSDAY, AUG. 7. Bro. Magoon, visiting me, preached my lecture. Large congregation.---

THURSDAY, AUG. 14. Bro. Magoon preached my lecture.

FRIDAY, AUG. 15. Went by steamboat in company with Bro. Magoon to the Eastern Shore, to attend the Accomac Association, at Red Bank Church. Bro. Magoon preached tonight at Eastville Court House.

SATURDAY, AUG. 16. At Red Bank. Preached this afternoon.

SUNDAY, AUG. 17. Tremendous concourse. Preaching in the open air under an arbor. Bro. Williams at 9½, Bro. Magoon at 11, a.m., and myself at 2, p.m. The Lord grant that some good may result.

MONDAY, AUG. 18. Bro. Magoon preached this morning; after which we hastened to take the steamboat for Hampton. Found it very hard to resist the earnest request of Bro. Exall & others to remain a number of days, and preach; but felt compelled to return home. Whilst on the Eastern Shore, have made my home at Mr. Wm. Nottingham's. His wife is a most excellent sister. The Lord reward them for their abundant hospitality. My impressions of the Eastern Shore are in many respects exceedingly favorable. There are many cultivated and generous people there; but the Baptist standard greatly needs elevating. I hope there are some good symptoms.

On my arrival home, learned that in my absence, Mrs. King, wife of Mr. Miles King, a young sister in our church, died. See Oct. 8, '44. May the Lord sanctify this stroke to her husband.---

4

DIARY NOTES

1. John F. Bausman, of Delaware, was rector of St. John's, Hampton, from 1843 to 1845. In the short time he served this church a flourishing Sunday School was established, the number of communicants increased from 34 to 42 and improvements and repairs were made to the house of worship. — Charles H. Taylor Memorial Library, Hampton, Va.

SUNDAY, AUG. 24. Preached this morning at Bethel Church in York Co. The largest multitude I have ever seen at a country meeting on an ordinary occasion.---

MONDAY, AUG. 25. Preached again at Bethel this morning ---House full, and much feeling. May the Lord grant good permanent fruit.

SATURDAY, AUG. 30. Went to Richmond.

SUNDAY, AUG. 31. Preached at the 2d Church (Bro. Magoon's) morning and night. In the afternoon, gave the hand of fellowship to three persons received into the 2d Church, and administered the Lord's Supper.

MONDAY, SEP. 1. Returned as far as Norfolk.

TUESDAY, SEP. 2. This day, my dear Bro. Robinson departed from Norfolk, having closed his pastoral relation there, and being about to become the pastor of the Bapt[ist] Church in Old Cambridge, Mass. We came to Va. together, and have long enjoyed a truly fraternal intimacy. I regret his departure, but hope that it will be overruled for good to all concerned. The Lord bless him and his!

Preached tonight the usual Tuesday night lecture at the Cumberland St. lecture room.

WEDNESDAY, SEP. 3. Reached Hampton again.---

SATURDAY, SEP. 6. Went to Bro. R. R. Garrett's in York Co.

SUNDAY, SEP. 7. Preached at Grafton meeting-house to a large crowd. Exhorted in the afternoon.

MONDAY, SEP. 8. Preached twice at Grafton.

WEDNESDAY, SEP. 10. Back to Hampton.

THURSDAY, SEP. 11. Lectured tonight on Abraham's Intercession for Sodom.---

FRIDAY, SEP. 19. Officiated at the funeral of Mr. J. Crouse, a stranger from Lynchburg.

SUNDAY, SEP. 21. Preached---Impromptu, as the congregation, on account of inclement weather, was not adapted to the sermon I took with me to the church. --- In the afternoon talked to the colored people. At night, preached---

FRIDAY, SEP. 26. Preached, by request of the pastor, at the Methodist Episcopal Church, at night.

SUNDAY, SEP. 28. Preached at the Grafton Church in the morning. Afternoon, at Yorktown, followed with an exhortation a Methodist minister (Billups) who preached in a private house.---

FRIDAY, OCT. 3. Preached at the funeral of a child of Mr. Holloway, 6 miles out in the country.

SUNDAY, OCT. 5. Preached---Baptized seven colored persons. In the afternoon, heard Rev. Mr. Bausmann's farewell sermon at the Episcopal Church. At night, Bro. Goodall preached for me. I followed him with an exhortation. 1

MONDAY, OCT. 6. Delivered an address before the Hampton Temperance Society.

TUESDAY, OCT. 7. Preached in the Episcopal Church the funeral sermon of Mrs. Barbara C. Latimer, an aged sister of our church.

1. Richard Hugh Bagby, D.D., (1820-1870), who "stood among the foremost of the Virginia ministry of his day," graduated from Columbian when he was barely nineteen. A few months later he married Ann E. Motley (a marriage contracted "more by inclination than judgment," wrote a contemporary disapprovingly) and completed his studies for the Baptist ministry at Virginia Baptist Seminary. He was pastor at Bruington, Va., from 1843 to 1870. After his sudden death an urgent appeal for money to support his twelve dependents was directed to other Virginia Baptists, who were themselves then undergoing the rigors of Reconstruction. — Cathcart, 56; Religious Herald, V, #50 (Dec. 15, 1870), VI, #16 (Apr. 20, 1871).
2. John Mason Peck, D.D., (1789-1857) was "a born missionary and a thorough-going Western man." Working under the auspices of the Massachusetts Baptist Missionary Society, he travelled and preached on what was then the frontier. Rock Spring Seminary, which he established, eventually became part of Shurtleff College. — Cathcart, 892-3; Brown, 1140.
3. Isaac Taylor Hinton (1799-1847) came to America from England in 1832 and soon afterwards became minister of the First Baptist Church, Richmond. Later he was pastor of churches in Chicago, St. Louis and New Orleans. "In the fourteen years of his life in America he made a name as widely known as our country." — Cathcart, 527.
4. James Peyton subscribed \$1.00, no inconsiderable sum for a man in his circumstances, to the meeting house which was erected by and for the colored Baptist church in Hampton. — J. R. Scott: Subscriptions of Colored Persons to the New Baptist Meeting House, Hampton, Va. (MS), n. p.
5. Daisy is pronounced Disy; Cheesman, Chisman in Virginia. In this instance, as in others the reader may have noticed, Scott spelled names as they sounded. — William and Mary Quarterly, ser. 1, v. 8, 136, 210-11.
6. Probably William J. Robertson (1817-1898), a graduate of the University of Virginia who became a prominent lawyer. The destruction of nearly all of the Warwick County records during the Civil War makes closer identification impossible. — U. of Va., I, 375-6; Clerk of the Circuit Court, Warwick Co., Va.
7. Clappville, now renamed Rochdale (probably for the English mill town where the consumer's co-operative movement was started), was a mill village nine miles southwest of Worcester. It was a busy and pleasant place. — Columbia, 1516; Hayward, 183; Trinity College.
8. Manton Eastburn (1801-1872), the third Protestant Episcopal Bishop of Massachusetts, was born in England. His parents brought him to America when he was a child. He prepared for the ministry at Columbia and the General Protestant Seminary, being ordained in 1822. He was closely associated with Bishop Griswold, who died, literally, on Eastburn's doorstep. He was deeply interested in missionary work. — NCAB, VI, 15; DAB, VIII, 7-8.
9. This sermon, The Frailty of Human Life, was printed in the same periodical as Scott's other sermons delivered in Virginia. In a prefatory note Scott apologized "for a production on which circumstances admitted of his bestowing but a day's labor." The text from which he preached seems singularly inappropriate considering the life-span of Miss Brough: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." (Psalm 90: 10). — Va. Bapt. Preacher, V, #2 (Feb. 1846), 25-35.
10. Her death was reported in The Religious Herald Dec. 4, 1845. Scott's sermon gave relatively few facts about her. He did state that she was survived by a sister and that he himself had talked with Courtney Brough. He said she had a kind heart despite "her eccentricities and the abruptness of her address." — Same.
11. The local pronunciation of Dewberry is Dewbree. — William and Mary Quarterly, loc. cit.

Our aged sister Budd died to-day. As I am under the necessity of starting for the Dover Association in King William, funeral services will be deferred until my return.

WEDNESDAY, OCT. 8. Reached our aged brother Todd's in King & Queen Co.

THURSDAY, OCT. 9. Passed the night at Rev. Richard H. Bagby's.

FRIDAY, OCT. 10. Reached Sharon Church, King William, just as the Association went into session.

SATURDAY, OCT. 11. Association adjourned this evening. — Read the Circular Letter prepared by me.

SUNDAY, OCT. 12. Listened to sermons from brn. J.M. Peck, and Magoon. I was appointed and announced to preach, but declined.

TUESDAY, OCT. 14. Left King William, after a very pleasant session of the Association, and the experience of much hospitality and fraternal intercourse.

THURSDAY, OCT. 16. Reached home once more. Gratias Deo! Preached to a circle in a private house on Monday evening--- in King William. (Bro. Hill's) To-night---Bro. I. T. Hinton, of New Orleans preached for me.

SUNDAY, OCT. 19. Preached this morning---a funeral sermon for our late aged sister Budd. In the afternoon, addressed the colored people. At night, Bro. J. C. Robertson preached for me. Large congregations.

THURSDAY, OCT. 23. United in marriage a colored couple,--- James Peyton and Disey Chisman. 75 cents.

SUNDAY, OCT. 26. ---This afternoon, preached a funeral sermon with reference to the decease of the late Mrs. Robertson, wife of the Clerk of Warwick County.---Crowded house at all three services.

TUESDAY, OCT. 28. Commenced a Bible Class to-night.---

FRIDAY, OCT. 31. Received a paper from Boston, informing me of the ordination of my brother, James L. Scott, to "the holy order of deacons" in the Episcopal Church, 14th inst. The services were performed in Clappville, Mass. and the sermon preached by Bishop Eastburn. Notwithstanding our denominational differences, I sincerely wish him success in winning souls to Christ. May he be kept from those fatal errors into which so many in the Episcopal Church have fallen.

SUNDAY, NOV. 2. This morning, preached the funeral sermon of Miss Courtney Brough, a very respectable lady of Hampton, who died day before yesterday at the venerable age of 104½ years.---Ps. 90:10

THURSDAY, NOV. 6. Married Samuel Thomas to Mary Dewbre. 11&12 \$000. (See

SUNDAY, NOV. 9. Preached this morning---Expounded to the colored people in the afternoon. Preached at night--- over)

TUESDAY, NOV. 11. Went to Portsmouth, to assist Bro. Hume, who is enjoying an extensive revival in his church. Preached at night---

THURSDAY, NOV. 13. Preached tonight also. Whilst I was preaching, a young lady, subject to spasms, was seized with one, which, continuing longer than usual, she was taken from

DIARY NOTES

(Continued from page 284.)

12. This is the only instance, so far as the diary shows, in which Scott performed a marriage and received nothing for it. In general, wedding fees he received in Virginia were higher than those in the North. From Scott's diary it also appears that, like other Baptist ministers of his day, he was never paid for officiating at funerals.

1. (Opposite page.) James, John and Thomas Reed or Read were the three brothers who died in 1845. — Diary, Feb. 1, Nov. 14 and 30, 1845.

2. This suggests that Scott was above the average height, a guess that is further confirmed by the fact that his sons and at least one grandson were tall men.

3. She was named for Mrs. Charles King Mallory, q. v., whose death eight months earlier had moved Scott to write about her with love and appreciation. — Diary, May 8-9, 1845.

For the child's destiny see Diary, Nov. 5 and 7, 1846.

the house, and conveyed home. Before the services were closed, the intelligence arrived, that she was no more. After a number of years' anxiety on the subject of religion, she had in this revival received comfort, and only the night before her decease, her brother had declared a hope. How solemn the admonition to work while the day lasts!

FRIDAY, NOV. 14. Returned to Hampton, and preached at a place some distance out in the country the funeral of a young man, named Thomas Reed, a member of our church. --- Bible Class at night. Almost sick with a cold in my head, throat, and lungs.

SUNDAY, NOV. 16. ---This afternoon, preached the funeral of a child of Mr. Williams.

FRIDAY, NOV. 21. Officiated and preached at the funeral of Mr. Wm. Challis, in the country.

SUNDAY, NOV. 23. Preached tonight---Expounded to the colored people in the afternoon.---

SUNDAY, NOV. 30. Preached this morning---This afternoon, went out into the country about four miles, and preached a funeral sermon for the late John Reed and wife, recently deceased. Mr. Reed makes three brothers at whose funerals I have officiated within a year. The services today have been performed in an apartment so low that I had to stoop to prevent my head from touching the joists. ---Tonight, preached ---Went to the meeting without the remotest idea of preaching, as I expected another brother to occupy the pulpit. The same thing happened last Lord's Day night. Helped through both times much beyond my expectations.

SUNDAY, DEC. 7. Preached to the colored people this afternoon.---

SATURDAY, DEC. 13. Bro. Kingsford arrived.

SUNDAY, DEC. 14. Very stormy. Bro. Kingsford preached to a little handful this morning.---

TUESDAY, DEC. 23. This evening united in marriage Mr. Wm. Smalt & Miss Rebecca Russel.

SUNDAY, JAN. 4. Preached a New Year's sermon --- Much feeling manifested in a crowded congregation. My poor dear wife in the midwife's hands whilst the service was going on. The thought of her in her excruciating pains sometimes almost unmanned me; but I hardly recollect ever having preached a sermon with more apparent effect.



At ten minutes past 4 this afternoon, my first child, a daughter, Frances Mallory, was born. Framer of her body, and Father of her spirit! she is thine, and to thee would I dedicate her. May she live before thee. In her early days may she give her heart to thee, and after an honorable and happy life, may she be ushered into a better world. Grant wisdom and grace to her parents, that they may bring her up in the nurture and admonition of the Lord, should they be spared to this work. Make us thankful to thee for thy goodness, and fit us to do or suffer whatever may be pleasing to thee in this new relation in which we stand to an

DIARY NOTES

1. In 1845 John Willis, a member of the Virginia Conference of the Methodist Episcopal Church South, was "permitted to travel for his health." — Methodist Historical Society.

immortal being. Accept and grant for Jesus' sake. Amen.

SUNDAY, JAN. 18. Preached this afternoon, in connection with the Methodist Prot[estant] Quarterly Meeting---

TUESDAY, JAN. 20. Rev. Mr. McQuiggan, (Methodist Prot[estant]) this morning, preached the funeral sermon of Mr. John Willis, a very promising young man of Hampton, a student at Wm. & Mary. I have visited him frequently in his sickness, and have cause to think my efforts were blessed to his spiritual benefit. At the suggestion of his father (a Methodist Prot[estant] local preacher) I made an address at the close of the sermon.

SUNDAY, JAN. 25. Preached this morning---[and] at night--- Had a fine meeting with the colored people in the afternoon. Crowded house at all three services.

SUNDAY, FEB. 8. Preached this morning---[and] at night--- Expounded to the colored people in the afternoon. House crowded all day, and much attention. Spoke with much plainness; may the Lord of the vineyard grant that some good may be reaped!

SUNDAY, FEB. 15. ---In the afternoon talked to the colored people about Jonah.

SUNDAY, FEB. 22. Preached this morning at Cumberland St. Baptist Church, Norfolk, and in the afternoon, conducted a conference & prayer meeting. At night, preached for Bro. Hume in Portsmouth.

SUNDAY, MAR. 1. Preached in Norfolk, this morning. Weather very inclement. No other service.

MONDAY, MAR. 2. Great gale and tide. Extensive destruction of property, and some of life. — More violent than any remembered by the oldest citizens. Weatherbound in Norfolk.

TUESDAY, MAR. 3. Still weatherbound. Very anxious about my family.

WEDNESDAY, MAR. 4. Returned to Hampton, Thank GOD, notwithstanding my anxiety, found that my family has fared very well through the storm.

SUNDAY, MAR. 15. Preached this morning---on the Subject of the Sabbath, as intended to be a source of great delight to man. Stormy at night, though a beautiful morning, admitting of a very full house.

SUNDAY, MAR. 29. Preached this morning---Lectured the colored people in the afternoon, and followed Bro. Crocker, who preached at night, with an exhortation.

FRIDAY, APR. 10. In accordance with an invitation, went by steam-boat to Northampton Co. Eastern Shore Va. Went first to Dr. Simkins'.

SATURDAY, APR. 11. Went to Mrs. Susan Goffigon's — an excellent sister -- to stay during the time I preach.

SUNDAY, APR. 12. Easter. Preached at the Lower Northampton Baptist meeting this morning to a large congregation. Rain.---

THURSDAY, APR. 16. Preached in the Eastville Court house this morning.---Went to Bro. Patrick Warren Jr.'s, last night. Dined to day at Wm. Nottingham's. Returned to Dr. Simkins'.

FRIDAY, APR. 17. Returned to Hampton after a pleasant visit. GOD grant some good may result.

DIARY NOTES

1. Matilda E. Banks, whose death was reported in The Religious Herald May, 7, 1846, was the wife of Dr. Richard G. Banks, q. v. Her husband remarried less than eight months after her death. — WPA Obits., 16; Diary, Dec. 8, 1846.
2. J. Lewis Shuck (1812-1863) was ordained a Baptist minister in 1835 and immediately sailed for China as a missionary. The agency that supported him failed in 1840 but he was able to continue abroad by editing a paper in Hong Kong. Shuck's first wife died in 1843; two years later he "returned to the United States to make provision for his children," which he did by marrying again. Under the auspices of the Southern Baptist Convention he was enabled to return to Shanghai, where he served until 1853, his second wife having died in the meantime. Married for the third time, Shuck became a missionary to the Chinese in California for a period of about seven years. In 1861 he returned to his native state, South Carolina, and preached for churches in the vicinity of Barnwell Court House until his death two years later. — Cathcart, 216, 1056, 1080-1.
3. "Rev. J. L. Shuck---traveling in this country in 1846 with a native convert, Yong Seen Sang, raised for a chapel \$5,000." The Ladies' Missionary Society of the First Baptist Church, Richmond, undertook to support Yong Seen Sang at this time and in 1880 were still upholding him in his missionary labors. — Same, 1080.
4. William Farrow Ivy died in 1891. — WPA Obits., 178.
5. Samuel Cornelius Clopton (1816-1847), a Virginian, died at his mission post in Canton, "lamented as a choice spirit." — Pierce, 63; Cathcart, 1080.


SUNDAY, APR. 19. ---Large congregations, and attentive. The Lord send prosperity. Lectured the colored people in the afternoon.

FRIDAY, APR. 24. My dear neighbor, friend, and sister, Mrs. Matilda E. Banks, departed this life early this morning. A heavy blow to her family & all this community. 1

SATURDAY, APR. 25. This afternoon officiated at the funeral of Mrs. Banks.---

SUNDAY, APR. 26. Preached this morning---concluding with a kind of Valedictory to our Methodist Protestant friends, in whose house we have been worshipping for nearly eleven months past.

TUESDAY, APR. 28. The missionary Shuck and the native Chinese preacher Yong Seen Sang paid us a visit to-day. Services afternoon and at night. Collected \$29.50, -- tolerably liberal, considering that we are building an expensive house of worship. 2 3

 SUNDAY, MAY 3. Preached this morning the first sermon in our new house of worship.---We have entered the basement, which, though yet unfinished and somewhat rough will accommodate quite a large congregation with considerable comfort. We have the whole length of the floor, the partitions not yet having been put up. Crowded to-day, and numbers left for want of room. May many say, there was my birthplace for heaven!

This afternoon, preached about six miles out in the country, at the funeral of Mrs. Parkinson, a sister of our church. Many out, and much solemnity.

THURSDAY, MAY 6. Led the prayer meeting this evening at Cumberland St. Norfolk.

SUNDAY, MAY 10. Preached this morning at home---and at night in the Methodist Protestant Meeting-house---administered the Lord's Supper to the whites after service this morning, having given previously the right hand of fellowship to three sisters. --- This afternoon, gave the right hand to seven colored members, and administered the Supper to the colored branch of our church. A laborious but pleasant day. Knew nothing of my preaching at night until solicited after entering the house; but was assisted to speak with much freedom --- GOD grant, not in vain!

SATURDAY, MAY 16. Married Mr. Wm. Ivy to Miss Ann Catherine Parish. \$5.--- 4

TUESDAY, MAY 19. Bro. Saml. C. Clopton, designated missionary to China arrived with his new bride. He preached at night. I preceded and followed him with remarks. 5

WEDNESDAY, MAY 20. Bro. Clopton left this afternoon after a visit to us quite agreeable. Paid him \$4.62, besides money paid him by others.

SATURDAY, MAY 23. A most important church meeting to-day. A plan of operations adopted which, if carried out will render the Hampton Church one of the most efficient for its means in the land.

1. R. B. C. Howell, D.D., (1801-1868) was the author of several books for Baptists, two of which, Terms of Christian Communion and The Deaconship, went through many editions. In 1846 he was pastor of a Baptist church at Nashville, and after the Southern Baptist Convention was organized he served repeatedly as its president. — Cathcart, 551.

2. Scott took an active although not a leading part in the annual meeting of the Baptist General Association of Virginia. He was, as he noted, appointed as a delegate to the Southern Baptist Convention; he was a member, on his own subscription, of the Virginia and Foreign Baptist Bible Society (which reported, somewhat wistfully, that little had been done in previous years, still less in the one just closing) and he was chairman of a committee on theological education. In the last capacity Scott reported that it was impractical to try to have one theological seminary serve the entire South; he and his committee therefore recommended that both Furman Theological Institution and the theological department of Mercer University receive Baptist support. — Va. Bapt. 23rd, 4, 16, 21, 2809, 40.

3. At this meeting Scott was appointed to a committee on agencies and foreign missions. — So. Bapt., 7, 8.

4. Charles Dutton Mallary, D.D. (1801-1864) graduated at the top of his class from Middlebury in 1817. Except for three years when he was agent for Mercer University he spent his life as a pastor and evangelist in Georgia. "He was distinguished for his controlling and peaceful influence in---denominational councils." — Cathcart, 741-2.

5. George Percy (d. 1871) joined the Shanghai Mission in 1848. "On account of his shattered health" he and his wife returned to America in 1855. — Cathcart, 1080-1.

SUNDAY, MAY 24. Preached this morning from 1 Cor. 16:2, to follow up the church meeting of yesterday. A crowded congregation manifested intense interest, and a number I have already understood intend adopting the apostolical rule of religious contribution. — In the afternoon met and addressed a crowded audience of colored people.

TUESDAY, MAY 26. Rev. Dr. Howell, of Tenn. visited us. 1

WEDNESDAY, MAY 27. Dr. Howell preached this evening.

SUNDAY, MAY 31. Preached---Talked to the colored people in the afternoon.

WEDNESDAY, JUNE 3. Started for the anniversaries to be held in Richmond.

THURSDAY, JUNE 4. Left wife and baby in Norfolk, and reached Richmond.

FRIDAY, JUNE 5. Anniversaries commenced. 2

SUNDAY, JUNE 7. Preached tonight at the Centenary Methodist Episcopal Church.

WEDNESDAY, JUNE 10. Southern Baptist Convention commenced its sessions. I have a seat as one of the Va. Foreign Missionary Society delegates. Dr. Fuller of S. C. preached the introductory sermon at night. Very fine. 3

THURSDAY, JUNE 11. S. C. Clopton ordained tonight. Bro. Mallory of Georgia preached. 4

SUNDAY, JUNE 14. Heard Dr. Fuller preach in the morning, and make an address at night. In the afternoon, listened to my spiritual father, Rev. J. Newton Brown, who has become a pastor in Va., being now settled in Lexington, Va.

MONDAY, JUNE 15. Returned to Hampton. The Convention has assumed Bible operations, choosing rather to be a customer than a partner of the American & Foreign Bible Society. Publication matters stand as before. The Convention was expected to adjourn to-day. Missionaries Clopton and Pearcy to be set apart tonight. But I did not feel that I could longer absent myself from my family and church. Much good feeling pervaded the Convention. The result as regards separating from Northern organizations was a compromise, and was effected with only one dissenting voice. 5

SUNDAY, JUNE 21. Preached---In the afternoon, talked to the colored people. Bro. Bradford preached for me at night. Large congregations.

WEDNESDAY, JUNE 24. Preached tonight at the Methodist Protestant church---

SUNDAY, JUNE 28. Bro. Carter of New Kent Co. preached for me this morning. In the afternoon I lectured the colored people. At night preached---

THURSDAY, JUL. 2. United in marriage Mr. John Moore and Mrs. Martha Partrick. \$1.

SUNDAY, JUL. 5. ---Administered the Lord's Supper twice.---

SUNDAY, JUL. 19. ---Addressed the colored people in the afternoon. Large congregations.

WEDNESDAY, JUL. 22. Preached tonight the Methodist Protestant lecture---

SATURDAY, JUL. 25. Preached the funeral of the youngest child of Mrs. Cake.---

DIARY NOTES

1. The churches Scott served were uniformly generous in granting him long summer vacations as well as practically unlimited freedom to absent himself from the pulpit in order to attend Baptist conventions and similar meetings.
2. Scervant Jones (1785-1854) was "a man of singularly acute and active mind, and of unsurpassed energy of character. He was, moreover, possessed of the spirit of genuine hospitality." The latter trait was especially appreciated by young men studying for the ministry at William and Mary, for Jones opened his home to them, thus saving them many a bill for board. Before becoming a Baptist minister in Williamsburg, Jones practiced law and was a member of the Virginia legislature. Throughout his Williamsburg pastorate he declined a salary, being sufficiently well-to-do to feel it unnecessary. — Taylor 2, 438-40.
3. Scott and T.W. Tobey, q. v., preached "in the house" and two others "at the stand" in the course of the Dover Association's meeting. Scott participated further as a member of a minor nominating committee and as a member of a committee on the education of ministers. He was appointed messenger to the Portsmouth and Accomac associations and brought in a report about missions (see below). — Dover, 20.
4. This report, published in full in the official minutes, is hortatory rather than explanatory. There is no account of work done, no figures to indicate the extent of financial support the members of the Dover Association had given to foreign missions in the year then closing. Scott said that while all Baptist churches "within our limits" were in favor of foreign missions none of them contributed "to anything like the extent of their duty." He made two concrete suggestions: that members of the denomination subscribe to The Southern Baptist Missionary Journal at a dollar a year and that each minister in the association preach to every gathering he addressed in the month of April on contributions for foreign missions. From his own diary entries for April 1847 it seems unlikely that he followed his own advice on the second point. — Same, 11-13.
5. Philip J. Barziza was a licensed preacher at Williamsburg. — Same, 20.
6. T. W. Tobey, D. D., was appointed a missionary to China by the Foreign Mission Board of the Southern Baptist Convention and with M. T. Yates and J. L. Shuck, q. v., opened the Shanghai mission in 1847. Two years later, on account of his wife's ill health, he returned to the United States where he spent most of the rest of his life in educational work. — Same, 8; Cathcart, 1081, 1154.

SUNDAY, JUL. 26. Preached morning and night--- In the afternoon, addressed the colored people from the 34th Psalm. Congregations overflowing.---

SUNDAY, AUG. 2. Preached---In the afternoon, preached at the funeral of Mrs. Elvy Dunn, an aged sister in our church.---At night, took leave of the people in a discourse from 2 Cor. 13:14. Affectionate partings.

MONDAY, AUG. 3 - FRIDAY, SEP. 18. Trip to the North. Visited in Philadelphia, New York, Boston, Malden, Brookline, West Cambridge, Old Cambridge, &c. &c. Saw troops of acquaintances and relatives. Attended Newton Anniversaries, Cambridge Commencement, and Brown University Commencement. Preached twice at Dr. Williams', and once at M'Dougal St. Church in New York, twice in Brookline, twice in Cambridge, twice in Malden, and once in Chelsea. -- Wife & Fanny accompanied me, and received their first introduction to my relations. Saw a great variety of sights, and experienced abundant kindness. Ebenezer!

SUNDAY, SEP. 20. Preached at home again.---Lectured the colored people in the afternoon. Considerable interest among them. May the Lord ripen it into good fruit! Large congregations and many welcomes.---

SUNDAY, SEP. 27. Preached this morning---[and] night---In the afternoon, held a very interesting meeting with the colored people. Received eleven for baptism. Quite an interest among them.---

SUNDAY, OCT. 4. ---Administered the Lord's Supper. Baptized fourteen colored persons. Made two addresses besides one at the Table. Preached at night--- --Arrangement effected for securing a loan of \$1000 to finish the meeting-house. The largest crowd of colored people in attendance to-day perhaps ever seen in Hampton.

THURSDAY, OCT. 8. Started for the meeting of the Dover Association in James City. Reached Yorktown.

FRIDAY, OCT. 9. Preached in Yorktown a funeral sermon on the occasion of the recent decease of two children of R. R. Garrett, Esq. -- Reached Williamsburg, and slept at Br. S. Jones's.

SATURDAY, OCT. 10. Association opened. Lodged at Bro. Wm. Jones's.

SUNDAY, OCT. 11. Preached to a crowded assembly in the James City meeting-house.

MONDAY, OCT. 12. Presented report on Foreign Missions, &c. After adjournment, went to Williamsburg, and preached at night in the Baptist meeting house to a crowded congregation. Put up at the Lunatic Asylum with Bro. Barzeza.

TUESDAY, OCT. 13. Weather-bound. Preached at night.

WEDNESDAY, OCT. 14. Returned to Hampton. Delightful session of the Association. Unusual degree of religious feeling. Much interest manifested on the subject of missions in connection with the presence and addresses, missionary elect to China.

 Removed from Widow Hope's house to Mrs. Ward's the first week in October.

SUNDAY, OCT. 18. Preached this morning---[and] at night, on the subject of Repentance, as illustrated in Ps. 51. — My darling Fanny very sick.

More feeling in the meeting this morning than at any time since I have been in Hampton.

THURSDAY, OCT. 22. Lectured at night---My little Fanny has been struggling between life and death all this week with whooping-cough, teething, torpidity of the liver, but most dangerous of all, severe pneumonia. Lord, spare her, but above all, enable us to say, "thy will be done!"

SUNDAY, OCT. 25. Preached this morning---Baptized two colored men. Lectured the colored people in the afternoon. Preached at night---

SUNDAY, NOV. 1. This morning, baptized two whites, and preached---after which gave the hand of fellowship to the two baptized, and administered the Lord's Supper to the whites. — In the afternoon, met the colored people — gave hand of fellowship to a number, and administered the Communion to them. — Night, preached---Interest apparently on the increase.

THURSDAY, NOV. 5. A dark and sorrowful day to me. May the Father of Lights yet make me to see light!

GOD has been pleased to take away my darling — I fear, my idol — Fanny. Yesterday, she completed ten months of mortal life. To-day, at half past 9, in the morning, she entered on her first birth day of immortal life. Until about four weeks since, she was one of the most healthy and thriving children that ever lived. She had the whooping-cough, but appeared to be doing well; and was suffering no more than is usual, from teething. She was seized, however, with the pneumonia, and suffered violently; but we supposed a favorable change had taken place, and fifteen minutes before she breathed her last, were flattering ourselves with the hope of her eventual, though slow, recovery. A suffusion of the lungs, however, intervened, and speedily terminated her life. With her death, how many fond hopes and expectations have taken wings. Lord, support me under this trial; for thou seest the laceration of this poor heart. May I learn henceforth not to love the creature more than the Creator. She was indeed a sweet and lovely child. Nothing could exceed the goodness of her disposition. She gave too, abundant evidence of fine mental capacity. Everybody loved her. But her Heavenly Father has taken her to his own bosom. How often have I pleased myself with anticipating the delight I should take in her education. She has entered a school in which already she has far outstripped her poor earthly parent.

How lovely is she in death! That placid expression, half melting into a smile tells whither her spirit has gone. Nothing can be more beautiful.

SATURDAY, NOV. 7. Committed the remains of our sweet little Fanny to the earth. Is this all we can afford one so unutterably dear to our hearts? Lord GOD, author of all con-

solation, support me! Support my disconsolate partner! May we yet both be able to say, "it is good that I have been afflicted!" "blessed be the name of the Lord!"---

SUNDAY, NOV. 15. Baptized one white, and four colored.

---In the afternoon, met a large concourse of colored people. Quite a number came forward for prayer. Very warm and happy meeting. At night exhorted after a sermon by Methodist Protestant brother Thos. Jennings. Many encouraging indications of increased religious interest.

TUESDAY, NOV. 17. Preached at the funeral of Mr. Wm. Lane.

SUNDAY, NOV. 22. Preached this morning---[and] at night.

---Met the colored people, and addressed them in the afternoon. More than 20 came forward for prayer.

SUNDAY, NOV. 29. Preached---Addressed colored people. Exhorted at night. Crowded assemblies.

MONDAY, NOV. 30. Received a letter from my Uncle Mackintosh, informing me of the decease of my grandfather, Peter Mackintosh, of Boston. He departed this life Nov. 23, aged XC years. Thus, as GOD recently took from me my sole offspring, so now has he removed the last of my ancestors. "O spare me, that I may recover strength, before I go hence, and be no more!"

SUNDAY, DEC. 6. Preached---administered the Lord's supper. Administered the Supper to the colored members in the afternoon. Gave the hand of fellowship to about a dozen. Preached at night---

TUESDAY, DEC. 8. Married Dr. Richard G. Banks to Miss Julia G. Howlett. \$10.

SUNDAY, DEC. 13. Preached in the morning---in the afternoon a funeral sermon in the country---at night in the Methodist Protestant meeting-house---

SATURDAY, DEC. 26. Preached at the funeral of Mr. John Storrs.

SUNDAY, JAN. 3. Preached---administered the Lord's Supper. In the afternoon, administered the Supper to the colored people, after a lecture to them. At night preached---

FRIDAY, JAN. 8. John B. Gough lectured on Temperance in Hampton to-night.

SATURDAY, JAN. 9. Also this morning.---

SATURDAY, JAN. 16. Formed a cold-water army of 70 children.

SUNDAY, JAN. 17. Preached---Lectured the colored people in the afternoon. Congregations crowded. Unusual freedom & satisfaction in the services. GOD grant some good may result.

THURSDAY, JAN. 21. Preached at the funeral of Mr. John Thomas.

SUNDAY, JAN. 24. Preached---Interesting case of inquiry at night.

THURSDAY, JAN. 28. Married Wm. Kelly to Margaret S. Kellam. 1

\$3. Preached at night---

SATURDAY, JAN. 30. Preached at the funeral of Bro. Giles Cook, of the Bethel Church. Much feeling. (See over) 2

SUNDAY, JAN. 31. Preached this morning---In the afternoon for the colored people. Bro. Robertson preached for me

DIARY NOTES

1. (Preceding page.) The death of William Kelly was reported in The Religious Herald Jan. 25, Mar. 14 and Sept. 12, 1872. — WPA Obits., 193.
2. Giles Cooke's death was reported in the same periodical May 13, 1847.—Same, 74.

1. (Opposite page.) Abram Maer Poindexter, D.D., (1809-1872) was held in high esteem as a preacher, especially at large outdoor assemblies. "His impressive appeals on behalf of missions and education---gave an impetus to these causes." Virginia was the scene of most of his preaching. During the Civil War he suffered the loss of his two sons, swiftly followed by the deaths of his wife and his only daughter. His entire estate was also swept away by the war.—Cathcart, 923-4.

2. Charles R. Hendrickson, D.D., (b. 1820) began his career as a Methodist minister in New Jersey and Kentucky, then turned to evangelism in Pennsylvania and Maryland. He finally entered the Baptist ministry, being pastor of the First Baptist Church, Norfolk, at the time of Scott's first mention of him. Later Hendrickson occupied pulpits in Tennessee, California and Pennsylvania, and also served as chairman of the executive board of Southwestern Baptist University. — Same, 517-8.

at night, and I followed with an exhortation. Very large congregations. There seems to be a hearing ear. May the Lord accompany the word with the Spirit's power!

SUNDAY, FEB. 7. Bro. A.M. Poindexter preached for me to-day. 1

SUNDAY, FEB. 14. Preached in the morning---talked to the colored people in the afternoon. Somewhat indisposed. Bro. Hawkins preached at night.

THURSDAY, FEB. 18. Married Mr. Andrew P. How to Miss Rebecca Field. \$7:---

SATURDAY, MAR. 6. Preached at the funeral of Mrs. Frances Grey, and accompanied the remains to the place of burial in York County, about 25 miles from Hampton. Lodged at Mr. Powers', 6 miles on the return.

SUNDAY, MAR. 7. Returned to Hampton, and found a large congregation waiting.---Addressed colored people in the afternoon, & preached again at night.---

SUNDAY, MAR. 21. Morning, preached---Temperance meeting of colored people in the afternoon. Formed Hampton Colored Temperance Society with 140 members. --- Preached at night---

TUESDAY, MAR. 23. Today preached at the funeral of Miss Frances Minson, an aged sister of our church, who has for many years been afflicted.---



SUNDAY, MAR. 28. To-day our new meeting-house was dedicated to the worship of GOD. I preached morning and night.---Immense concourse in the morning, many leaving for want of room. Beautiful and commodious house. May the Lord's presence often be felt there!

MONDAY, MAR. 29. Preached to-night---Large and solemn congregation.---

WEDNESDAY, MAR. 31. Bro. Hendrickson preached for me to-night. 2

THURSDAY, APR. 1 and FRIDAY, APR. 2. Brn. Hendrickson and T. Jennings, (Meth[odist] Prot[estant]) preached, closing up the services of this week. Much to thank GOD for. Fine weather --- large congregations, --- respectful and solemn attention---two inquiries --- one excluded member probably will be restored shortly. GOD speed his own work!

SUNDAY, APR. 4. ---administered the Lord's Supper. Afternoon, administered the Supper to the colored people. Night, preached---Large and solemn congregations.---

WEDNESDAY, APR. 7. Bro. Hendrickson preached.

THURSDAY, APR. 8. Preached funeral sermon for Mr. John Lake, a member of my church. Bro. Hendrickson preached at night.

FRIDAY, APR. 9. Bro. Hendrickson preached again tonight. This closes up our special meetings for the present. Two have professed conversion, and three others have come forward for prayers. The church has not come up as they ought. Beautiful weather --- good congregations, and evident seriousness on the part of the unconverted. May the good seed yet spring up.

SUNDAY, APR. 11. ---Addressed the colored people on Tem-

1. "This group was one of the earliest literary and debating societies to be formed by students at the University. Membership was based on an interest in literature and discussions. The Society endured for many years, but ceased to exist shortly before World War I." — George Washington University.
2. Nathaniel Gammel, a member of the Hampton Masonic Lodge, was a pallbearer at the funeral of Col. Charles K. Mallory (son of Scott's good friend, Mrs. Frances L. S. Mallory, q. v.) in 1875. — William and Mary Quarterly.
3. Her parents were probably Jonathan and Catharine Mears who were married in Norfolk County, Va., in 1815. — Same, 2d ser., X, 126.
4. Scott, a delegate from the Dover Association, attended the meeting of the Portsmouth Association until the close of the session held Saturday, May 22. At that time he and four others asked permission to absent themselves for the rest of the meeting, and permission was granted. Scott offered the closing prayer that day. — Portsmouth, passim.
5. The Portsmouth Association recessed during the time Scott preached in order to come in a body to hear him. The sermon, The Mammon of Unrighteousness, was published by Henry Keeling, q. v., at the association's request. — Va. Bapt. Preacher, new ser. #7 (July 1847).
6. James L. Reynolds, D.D., (1814-1877) was pastor of the Second Baptist Church, Richmond, from 1847 to 1850. He served other Baptist churches in South Carolina, his birthplace, but the majority of his useful years he spent on the faculties of various southern colleges, including 25 years as professor of Latin at South Carolina College. When, after the war, the faculty of South Carolina was dismissed, Reynolds accepted the same professorship at Furman, holding it until his death. He was "one of the most genial and delightful of companions; a classical scholar, an eloquent preacher." — Cathcart, 975-6; Pierce, 45.
7. James Lawrence Cabell, M.D., LL.D., (1813-1889) was chairman of the faculty of the University of Virginia in 1847, which accounts for his being the one to notify Scott of his appointment. Cabell was professor of anatomy, physiology and surgery at the University from 1837 to 1889, also holding many other important offices in the field of medicine, such as president of the National Board of Health and chairman of the National Sanitary Conference during an epidemic of yellow fever at Memphis. He was also in charge of military hospitals under the Confederacy. — U. of Va., I, 352; Alderman Library.
8. John B. Minor, a professor at the University of Virginia, told the story of the chaplaincy in articles written for The Old Dominion Magazine in 1870. He stated that by 1833 it had become a permanent institution, supported wholly by the contributions of students, professors and other officers and that it continued to be sustained by this means. Until 1847 chaplains were chosen annually by the faculty, after that date and until 1861 every two years. "From about the year 1835 a very apparent change in the aspect of things was manifest," Minor wrote. "The prevailing spirit became progressively more friendly to Christianity.---Sectarian peculiarities were softened to an all-embracing catholicity, founded on pure Bible teaching, and an ardent activity in good works attested by its fruits the divine genuineness whence they sprang." Of the many activities instigated by successive chaplains, Scott was responsible for a Bible class and, at the request of the students, of daily chapel. His successors broadened the scope of the religious program still further until, in the decade from 1850 to 1860, the University had become "a most religious community." — U. of Va., 147; Diary, Nov. 28, 1847, Oct. 24, 1848.

perance in the afternoon and procured 103 names to the new colored temperance society, making in all about 260 members, and only two meetings have been held.

FRIDAY, APR. 16. Received official letter informing me of election as an honorary member of Enosinian Society, Columbian College, D. C. --- 1

THURSDAY, APR. 22. ---After lecture, heard experiences of one white and six colored candidates for baptism.

SUNDAY, APR. 25. This morning baptized seven persons, --- one white, and six colored. Bro. Pollard of Prince Edward Co. preached for me morning and night. I lectured to the colored people in the afternoon---

SUNDAY, MAY 2. Preached---gave the hand of fellowship to a number, and administered the Lord's Supper. Administered the Supper to the colored people in the afternoon. Preached at night.---

THURSDAY, MAY 20. Married Mr. Nathl. Gammel and Miss Cath. Mears. \$5. 2 3

FRIDAY, MAY 21. Went to Portsmouth to attend the Portsmouth Association. Put up in the family of Mr. Chandler, with Bro. Jeter for my room-mate. Full delegation. 4

SUNDAY, MAY 23. Sent by the Association to preach at Methodist Episcopal Church in Portsmouth, this morning.---

MONDAY, MAY 24. Preached before the Association and a crowded congregation this morning---Association requested a copy of the sermon for publication. Association adjourned this evening. Very pleasant and harmonious session. 5

TUESDAY, MAY 25. Returned home.

SUNDAY, MAY 30. Preached in morning---Talked to colored people, and examined four colored candidates for baptism. At 7 in the evening, baptized two whites, a gentleman and lady. Preached at night---

THURSDAY, JUNE 3. Left home for Richmond. Went by way of Petersburg. Accompanied by my wife. Took up with us the remains of our precious Fanny, and had them interred in Blandford Church-yard. --- Evening, arrived in Richmond.

FRIDAY, JUNE 4. Anniversaries commenced. At Bro. Kingsford's.

SUNDAY, JUNE 6. Preached at 4th Church (Bro. Kingsford's) this morning. Heard Dr. R. Fuller at night.

MONDAY, JUNE 7. Appointed to preach anniversary sermon next year before Foreign Mission Society.

TUESDAY, JUNE 8. Preached to-night again for Bro. Kingsford.

WEDNESDAY, JUNE 9. Preached to-night at 2d Church Bro. Reynolds. 6

THURSDAY, JUNE 10. Started for home with my dear old pastor, Rev. J. Newton Brown in company. Norfolk. Bro. Brown preached to-night.

FRIDAY, JUNE 11. Reached home, and found a letter from Dr. Cabell, informing me of my appointment as next chaplain to the University of Virginia. Had an intimation some months ago that the appointment would probably be made. 7 8

SUNDAY, JUNE 13. Bro. Brown has preached for me to-day.

DIARY NOTES

1. The University of Virginia was founded in 1819 upon plans proposed by Thomas Jefferson. He was its first rector and designed the original buildings.

2. The death of Eliza T. Robertson, wife of John C. Robertson, was reported in The Religious Herald Aug. 12, 1847. — WPA Obits., 285.

Had the call to the University laid before the church. Much tender feeling excited. Solemn day. Talked to the colored people in the afternoon, and examined two for baptism.

TUESDAY, JUNE 15. Preached this morning at the funeral of an infant daughter of Mr. and Mrs. Bloodworth.---

SUNDAY, JUNE 20. Preached this morning---and talked to the colored people in the afternoon. Very rainy. First Sabbath morning since I came to Hampton on which the weather prevented a tolerable congregation; when the preaching devolved on me. ---

SUNDAY, JUNE 27. Preached, morning & night---The church to-day voted me a unanimous invitation to retain my pastoral relation to them, and procure a supply during my absence at the University.

This afternoon I baptized fifteen colored persons. Made an address of some length at the water-side. Very warm day. Large congregations. Great concourse at the water-side.---

SUNDAY, JUL. 4. Bro. J. B. Taylor, Corresponding Secretary of For. B. So. Bap. Convention [sic] preached for me three times. I administered the Lord's Supper twice as usual. After the communion in the afternoon, Bro. Taylor addressed the colored people on the African mission, which caused a number to come forward and lay on the table sums amounting in all to \$7.93, -- a very good contribution, considering that a collection had just before been taken up for the poor of our colored membership, and very little notice had been given. ---

SUNDAY, JUL. 11. Preached---Talked to the colored people in the afternoon. Good congregations.

TUESDAY, JUL. 13. Preached at the funeral of Mrs. Eliza T. Robertson, wife of John C. Robertson, and a highly respected sister in our church.---

This afternoon, united in marriage Mr. Charles W. Hickman and Miss Angelina Massenburg. Gold chain and \$5 = \$20.

Went to Petersburg to visit my former flock, and exchange with Rev. C. B. Gannett.---

SUNDAY, JUL. 18. Preached three times, -- twice at Market Street, and once at Gillfield.

MONDAY, JUL. 19. Left Petersburg for Richmond, after a gratifying visit.

WEDNESDAY, JUL. 21. Returned to Hampton.

THURSDAY, JUL. 22. Went to Norfolk, -- paid some debts, -- came home and lectured at night ---

FRIDAY, JUL. 23. Preached at the funeral of Robert Hudgins's youngest child, & attended the remains to the place of interment in the country.---

FRIDAY, JUL. 30. Went by steam-boat Osiris to Northampton Co. [East] Shore.

SATURDAY, JUL. 31. Preached this morning---

SUNDAY, AUG. 1. Rained in torrents all day.

MONDAY, AUG. 2. Preached this morning---

TUESDAY, AUG. 3. Rain again. Returned to Hampton.---

MONDAY, AUG. 9. Preached at Bethel meeting-house this morning.

DIARY NOTES

1. George S. Savage (c1799-1872) of Accomac county, Va., was the only one of his parents' five children who was not a deaf mute. He was affluent before the war — his was one of the many homes that was perpetually open to visiting Baptists — but was impoverished after it ended. — Religious Herald, VIII, #20 (May 22, 1873).
2. Harriet Hill, eldest daughter of William and Mary (Digger) Hill, died unmarried. — Virginia Magazine of History, XXXIV, 216.

TUESDAY, AUG. 10. Left home to attend the Accomac Association on the Eastern Shore. Preached in Eastville this afternoon.

WEDNESDAY, AUG. 11. Left Northampton Co. this afternoon in company with Bro. P. Warren, Jr. and lodged at Geo. S. Savage's, in Accomac.

THURSDAY, AUG. 12. Reached New Church, & lodged at Selby's Tavern. Addressed congregation at the Chigoteague meeting-house.

FRIDAY, AUG. 13. Arrived at Rehoboth, Somerset Co. Maryland. Put up at Mr. Ward's. Association went into session.

SATURDAY, AUG. 14. Addressed the Association on various subjects.

SUNDAY, AUG. 15. Preached morning and night.

MONDAY, AUG. 16. Preached this afternoon, and left, after a very harmonious and pleasant session of this feeble association: Selby's.

TUESDAY, AUG. 17. Preached at Zion, near Drummondtown.

WEDNESDAY, AUG. 18. Preached in Presbyterian meeting-house in Drummondtown.

THURSDAY, AUG. 19. Preached at Red Bank Church in Northampton Co.

FRIDAY, AUG. 20. Arrived home; and found all as usual.


SUNDAY, AUG. 22. This morning, preached the funeral sermon of Miss Harriet Hill, sister in our church, who deceased in my absence. Phil. 3:10, at her own request. This was the last text I preached on in Hampton before. Talked to the colored people in afternoon. Bro. Cummings of Md. preached at night.

SUNDAY, AUG. 29. Preached in Portsmouth on an exchange with Bro. Hume, morning & night.

MONDAY, AUG. 30. Preached to-night at Cumberland St. Baptist Church in Norfolk to a very crowded assembly. Considerable religious interest there.---

SUNDAY, SEP. 5. Preached morning and night.--- Administered the Lord's Supper morning and afternoon, and gave the hand of fellowship to a number of colored members.---

SUNDAY, SEP. 19. Preached morning & night.---Talked to colored people in the afternoon.

 This day completes the 3d year of my pastorate in Hampton.---

SUNDAY, OCT. 3. Preached morning & night---Administered the Lord's Supper twice, gave the hand of fellowship to three, and baptized two.

SUNDAY, OCT. 10. Preached---Talked to colored people in the afternoon. Unwell — influenza.

THURSDAY, OCT. 14. Lectured — finished up Epistle to Philippians.---



UNIVERSITY

THURSDAY, OCT. 21. Left for the University.

FRIDAY, OCT. 22. Arrived.

SUNDAY, OCT. 24. Preached morning and night in the chapel.---

1. S. M. Scott grew up in New England but spent most of his long life — he died at the age of 82 — in San Francisco. When he was just under twenty he obtained an honorable discharge from the Fifth Regiment, Massachusetts Volunteer Militia, in order to go west. His goal was California and he reached it by sailing around Cape Horn. Once there, he settled in San Francisco, where he met and married Margaret Jones who came originally from New Jersey. They had four children: George B., Myrtle E. (Mrs. E. M. Dodson), Martha (Mrs. F. G. Sherborne) and Shailer M. Scott, Jr. In the fire following the earthquake of 1906 the family home and many personal belongings were destroyed, consequently there are few mementos in this branch of the family.

One of S. M. Scott's daughters describes him as "a big man," five feet ten inches tall and weighing 220 pounds.

For some years he was employed by a firm of hardware jobbers, then, in 1881, he joined the sales force of a subsidiary of the United States Rubber Company. As late as 1923, when he was 76, S. M. Scott (then known to his associates as "Dad Scott") was a store salesman for the San Francisco branch of the firm.

S. M. Scott was a member of Occidental Lodge No. 22, A. F. & A. M. and when he died while visiting in Vancouver, B. C., his funeral was conducted with Masonic rites. His daughter writes, "He was not a church man but had great reverence for the church and saw that we all went." — Mrs. Sherborne; unidentified clippings; Between U S, Oct. 1906, 26-8, Jan. 1923, 15-6.

2. The death of Joseph Decormis was reported in The Religious Herald Nov. 18, 1847. — WPA Obits., 41.

3. Dr. William A. Smith, president of Randolph Macon, was an outstanding member of the Virginia Conference of the Methodist Episcopal Church, South. — Methodist Historical Society.

4. Leroy M. Lee, who was prominent in the Methodist Episcopal Church, South, edited The Richmond Christian Advocate and was the author of several books. — Same.

5. Nathan Lewis Rice (1807-1877) was "distinguished as a controversial debater on religious subjects," his most famous debates taking place with Alexander Campbell on the subject of baptism. He did not feel that slavery in itself was sinful. Rice prepared for the Presbyterian ministry at Centre College and at Princeton Theological Seminary. He served churches in Kentucky and in the cities of Cincinnati, St. Louis, Chicago and New York as well as teaching in two theological seminaries. From 1869 until 1874 he was president of Westminster College. — DAB, XV, 543-4.

6. The Monticello House, not to be confused with Jefferson's estate, was a Charlottesville hotel that was in operation in the 1840's and early 1850's. Its register from Dec. 1, 1844 to Sept. 18, 1847 is preserved by the University of Virginia. During that period it seems to have been doing a steady business. Some time later it was sold to the Baptist church to house the Albemarle Female Institute. — Alderman Library.

7. The Richmond, Fredericksburg and Potomac Railroad, chartered in 1834, has always been widely known as the Richmond and Fredericksburg Railroad. — Association of American Railroads.

8. The Louisa Railroad, now a part of the Chesapeake and Ohio system, was chartered in 1836 and at the time Scott travelled on it extended from Hanover Court House to Louisa, Va. — Same.

9. William Cabell Rives, LL.D., (1793-1868), a Virginia lawyer, became in turn a member of Congress, the United States minister to France and a senator. He was the

TUESDAY, OCT. 26. Started for home, — reached Richmond, — and took from the post office a letter informing me of the



BIRTH of a fine healthy Son. He was born Oct. 22d, at 2 o'clock in the morning.

WEDNESDAY, OCT. 27. Reached home this evening, and found my wife doing admirably, and the boy to all appearance one of the most healthy, promising children ever born. What reason have I for thankfulness! Lord, spare him if it please thee, and suffer him still not to become an idol that shall usurp thy place in my heart. May he grow up to serve thee; — if it please thee, to become an able & successful minister of the New Testament. Enable us to look upon him as ever thine, and bring him up for thee; and if it shall please thee to try us as thou hast done in the case of our darling Fanny, may we say from our hearts, "it is the Lord: let him do what seemeth him good." Name — Shailer Mackintosh Scott. 1

THURSDAY, OCT. 28. This evening united in marriage Mr. Wm. Anderson and Miss Diana Cooper. \$5.

THURSDAY, NOV. 4. Preached at the funeral of Joseph De-Cormis, Esq. of Norfolk. 2

FRIDAY, NOV. 5. Started for the University again.

SATURDAY, NOV. 6. Arrived this evening.

SUNDAY, NOV. 7. Preached this morning---[and] at night--- Full attendance.

SUNDAY, NOV. 14. Pulpit occupied by Rev. Dr. W. H. [sic] Smith and LeRoy Lee, of the Meth[odist] Ep[iscop]al Conference 3&4
now in session in Char[lotte]ville.

SUNDAY, NOV. 21. Preached in Univer[sity] Chapel this morning---At Rev. Mr. White's (Pres[by]terian) Char[lotte]ville, at night in exchange with Rev. Dr. Rice, of Princeton. 5

SUNDAY, NOV. 28. Preached in chapel morning and night. ---Full chapel. In the afternoon formed a Bible class, and made a very encouraging commencement.

WEDNESDAY, DEC. 1. This evening, at the Monticello House, 6
united in marriage Mr. John Simpson to Miss Emma Demarest; and Mr. James Massenburg to Miss Virginia Gammel, all of Hampton and members of my church. Received for each \$10=\$20.

SUNDAY, DEC. 5. Preached morning & night. ---Full Bible Class in afternoon.

TUESDAY, DEC. 7. Left for Hampton.

WEDNESDAY, DEC. 8. Arrived home. Thank the Lord, all well.

SUNDAY, DEC. 12. Preached this morning to my own dear people---

MONDAY, DEC. 13 and TUESDAY, DEC. 14. Moving goods, &c —

WEDNESDAY, DEC. 15. Left once more, having my family in company. Norfolk.

THURSDAY, DEC. 16. Richmond at 8 p.m.

FRIDAY, DEC. 17. Proceeded to Junction of R. & F. with 7
Louisa Railroad. Snow prevented Louisa train from coming 8
down. Passed night at Williamson's tavern.

SATURDAY, DEC. 18. Off late. Made Hon. Wm. C. Rives's acquaintance. Very accomplished and agreeable man. Travelling (See over) 9

author of The History of the Life and Times of James Madison, his friend and neighbor. Rives was also associated with Thomas Jefferson, under whom he studied law. For many years he was a member of the Board of Visitors of the University of Virginia. — Brown, 1143; U. of Va., I, 329-30; Alderman Library.

1. (Opposite page.) Whatever there was of poetry in Scott's nature must have been stirred by the calm beauty of this southern city. Charlottesville, the seat of the University of Virginia, q. v., is in the pleasant piedmont region; in architecture as well as in setting it remains one of America's gems. Had he not been so exhausted upon his arrival Scott might well have echoed David's song: "The lines are fallen unto me in pleasant places." (Ps. 16:6.) Charlottesville was founded in 1762 and named in honor of Queen Charlotte, wife of George III.
2. Jonathan Cross, general agent of the American Tract Society, was superintendent of colportage in Virginia from 1845 to 1857. — American Tract Society.
3. William Holmes McGuffey (1800-1873) "is best remembered nationally as the author of McGuffey's Readers and locally because the University's finest tree, the so-called 'McGuffey Ash,' grows in the walled garden of the house he occupied as professor of moral philosophy and political economy from 1845 to 1873." He was a licensed Presbyterian preacher and "tho' no abolitionist, he had a special sympathy for the race; and when he preached, the Negroes' section of the church was always crowded." "One uphill task, at which he worked incessantly, was the establishment of free schools," but Virginia, during his days there, was not yet ready for them, establishing them only after the Civil War when they were "forced upon her as a condition of her readmission to the Union." At the University of Virginia, "thanks to the taste and genius of Jefferson---there was an air of mellowness and repose, an ideal atmosphere for McGuffey's scholarly and somewhat weary spirit." — Alderman Library; U. of Va., I, 358-9; A. McG. Ruggles: Story of the McGuffeys, 103-12.
4. Scott was mistaken in thinking Samuel Lyle Graham was president of Hampden-Sydney, although Graham was a member of the college's board of trustees and a professor of the Union Theological Seminary which was then located at Hampden-Sydney. He was not then or later president of either institution. During 1848 S.B. Wilson and F. S. Sampson served as acting presidents of Hampden-Sydney. — Hampden-Sydney College Library.
5. John Quincy Adams (1767-1848), sixth president of the United States, strongly opposed the extension of slavery.
6. David Shaver, D.D., (b. 1820), "one of the finest scholars in the South," started his career in the ministry as an itinerant Methodist Protestant preacher. In 1844 he became a Baptist and after his ordination served at Lynchburg and Richmond. Throat trouble made it imperative for him to leave the pulpit for a time, so he became an agent for the Domestic Mission Board of the Southern Baptist Convention. When his voice was better he returned to preaching, Hampton being the scene of his labors. Shaver was editor of The Religious Herald for many years and also, more briefly, of The Christian Index. His last pastorate was at Atlanta, after which he became a professor at a seminary for colored students there. — Cathcart, 1048.
7. But see Diary, June 29, 1848.

terrible between Gordonsville and Charlottesville.

SUNDAY, DEC. 19. Reached Charlottesville at 1 o'clock, & slept at Monticello House. Went up to University, & got my family there safely, if not soundly, for which the Lord be thanked! — Preached at 11, a.m.---Excused myself from further public labor to-day on the ground of fatigue.---

1

WEDNESDAY, JAN. 12. Lectured at Baptist Church in Charlottesville.---

SUNDAY, JAN. 16. Preached twice.---Bible Class — full.

SUNDAY, JAN. 23. Preached twice.---Bible Class full. Followed at night by Mr. Cross, General Agent of American Tract Society. Collected upwards of \$41.---

2

THURSDAY, FEB. 3. This morning completed the composition and transcribing of a tract on "The Apostolical Rule of Benevolent Contribution." Commenced it some two or three weeks ago.---

SUNDAY, FEB. 13. Preached — morning — University, --- At night — Baptist church Charlottesville.---Bible Class. ---

FRIDAY, MAR. 17. Started for Richmond in company with Prof. Dr. M'Guffey, to-night, 11 o'clock.

3

SATURDAY, MAR. 18. Arrived at noon.

SUNDAY, MAR. 19. Had the luxury of being a listener to-day: a.m. Jeter; p.m. President Graham of Hampden Sydney College; night, Reynolds.

4

TUESDAY, MAR. 21. Obsequies of J. Q. Adams, in Richmond. Eulogy by A. Judson Crane, Esq. Very creditable performance. Long and imposing procession.

5

Preached the Tuesday evening lecture for Bro. Shaver of Grace St. Church.

6

THURSDAY, MAR. 23. Returned with Dr. M'Guffey to the University after quite a pleasant trip. Stopped with Mrs. Kingsford, who is daily expecting the arrival of her husband from England. — Informed on my return that the Faculty have appointed me Chaplain of the University for a second year, having, after extensive correspondence, concluded to change their former practice of electing the chaplain for a single year only, and extend the term to two.

SATURDAY, MAR. 25. Received an official invitation from the Faculty of the University to remain here as Chaplain next year. After extensive correspondence in regard to the safety of a change of policy, they have concluded to extend the term of chaplaincy to two years.---

THURSDAY, APR. 6. Returned a negative answer to the invitation of the Faculty to remain here next session.---

7

SUNDAY, APR. 23. Preached — morning---Evening, repeated by request the sermon preached a fortnight ago from Ps. 119: 111. Bible Class.---

TRIP to Cincinnati

MONDAY, MAY 15. Started, and reached Cincinnati on the 21st. Went thro' Western Va., via Guyandotte. Blue Ridge—

1. N. L. Rice, q. v., was minister of the Central Presbyterian Church, Cincinnati, from 1845 to 1853. Scott had met him the previous November. — DAB, XV, 543-4; Diary, Nov. 21, 1847.

2. John Johns (1796-1876), fourth Bishop of the Protestant Episcopal Church in Virginia, was the president, without salary, of William and Mary from 1849 to 1854. At the time Scott mentioned him he was assistant bishop of the Old Dominion, Bishop Meade being his superior. Johns made his home in Richmond for several years, later moving to Alexandria. During the Civil War he and his family were Refugees. — DAB, X, 75-6.

3. George Ware Briggs, D.D., (1810-1895), a graduate of Brown in 1825 and of Harvard Divinity School in 1834, became a teacher and Unitarian clergyman. — Brown, 134.

4. William Smith (b. 1796) was the 27th governor of Virginia, serving from 1846 to 1849. The following year, stired by the discovery of gold in California, he made his way to the West Coast, where he continued to be a prominent citizen. — NCAB, V, 451.

5. The "calculous affection" was a Bartholin cyst but in thinking that climate might have an effect on her health Mrs. Scott's physicians were merely reflecting the trend of the times, which was to think that almost any affliction would be helped by a change of scene. — Diary, May 22, 1851.

Alleghanies — Springs — Hawk's Nest — Salines — Manfell from stage — Curious specimens of human nature — Ohio river.

SUNDAY, MAY 21. Preached twice at Walnut St. Baptist Church, Cincinnati.

SUNDAY, MAY 28. Preached once at 9th St. Church, and once at Dr. Rice's (Presbyterian). 1

MONDAY, MAY 29 - WEDNESDAY, MAY 31. Trip to Dayton, Ohio.

SUNDAY, JUNE 4. Preached once at Walnut St. & once at 9th St. Churches.

MONDAY, JUNE 5. Started for home.

SATURDAY, JUNE 10. Arrived safe, and found my wife's health much improved. Enjoyed my journey very much — health improved — stayed with my friend and classmate Prof. E. G. Robinson, of Western Baptist Theological Institute. Saw old acquaintances and made new. Am urged by many to go out west, & establish in Cincinnati a female seminary.

SUNDAY, JUNE 11. Preached this morning---Bible Class in afternoon. Bishop Johns (Episcopalian) preached for me at night. 2

SATURDAY, JUNE 17. Preached at the funeral of Mrs. Murray, an elderly lady deceased in the neighborhood of the University.---

SUNDAY, JUNE 25. Preached this morning---and addressed the Sunday School. Last Sabbath of the session. Rev. Andrew Broadus, of Flemingsburg, Ky., preached for me in the evening.

TUESDAY, JUNE 27. United in marriage Mr. Geo. W. Briggs and Miss Mary F. Ward, of the University. \$19.84. 3

THURSDAY, JUNE 29. Public Day of the University of Va., and close of the season. Speech by Gov. Smith. 4

A number of days since, I sent to my church a letter resigning the pastoral charge. In the opinion of able physicians, it would not be prudent for my wife, who has for two years suffered much with a calculous affection, to resume her residence in Hampton. I have abundant reason to think that the separation will be a painful one to my dear people. It certainly is such to me. 5

After repeated applications to me from the Faculty, soliciting me to continue as chaplain another season, I have at length concluded to do so. This seems to me the evident will of Providence. To the hands of the Great Head of the Church I commit myself.---

In reviewing the past session I see much reason for gratitude to GOD in the acceptance my labors have obtained, and the favor I have had in the eyes of this community. I hope some good has been done. O that at last, I may be able to give up my account with joy, and not with grief!

SUNDAY, JUL. 2. Preached at the Baptist church in Charlottesville this morning.

DIARY NOTES

1. "In those days A. M. degrees were given to anyone (for a certain fee) who had been out of college at least three years, had no jail record, and who was doing well in his profession." — Associated Alumni of Brown University.

2. Henry L. Cathell (d. 1861) sold hatters' goods at 113 Broadway, New York City. He was a Mason belonging to Atlantic Lodge #178 and a brother-in-law of John H. Hallett of Edgewater, N. J. — New York Public Library.

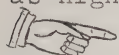
- TUESDAY, JUL. 4. Reached Richmond on return.
- WEDNESDAY, JUL. 5. Hampton.
- THURSDAY, JUL. 6. Preached at night. — Excellent congregation though weather inclement.
- SATURDAY, JUL. 8. Preached at funeral of John Payne.
- SUNDAY, JUL. 9. Preached morning and night, and to the colored people in the afternoon. Large congregations.
- MONDAY, JUL. 10 - SATURDAY, JUL. 15. Paying farewell visits.
- SUNDAY, JUL. 16. Preached in the morning, and to the colored people in afternoon. In the morning, requested the church to remain after the services, and laid before them a plan for liquidating their bank debt of \$611 in ninety days. The plan was adopted, and the amount made up. It is gratifying to me in leaving my beloved charge, to do so without saddling a meeting-house debt on my successor. It is painful to me to part with a people whose confidence and affection for me are so evident. I trust my labors in Hampton have not been entirely in vain in the Lord. Through my exertions a commodious and well furnished house of worship has been erected and paid for, and the affairs of the church so systematized, that my successor, if a suitable person, may rely on a comfortable support. May the Lord send a man after his own heart!
- TUESDAY, JUL. 18. Left for New York.
- THURSDAY, JUL. 20. Arrived.
- SUNDAY, JUL. 23. Preached this p.m. at M'Dougal St. Baptist Church.
- SUNDAY, JUL. 30. Preached for Dr. Williams (Amity St.) this morning.
- SUNDAY, AUG. 6. Preached morning and afternoon at M'Dougal St. and lectured in the evening. \$10.
- SUNDAY, AUG. 13. Preached for Bro. Shailer, Brookline, Mass., this morning.
- SUNDAY, AUG. 20. Preached twice for Bro. Carleton, W. Cambridge.
- SUNDAY, AUG. 27. Preached twice for Bro. Shailer.
- SUNDAY, SEP. 3. Preached twice at Baldwin Place, Boston, and administered the Lord's Supper. \$10.
- WEDNESDAY, SEP. 6. Commencement at Providence. Made A.M. 1
- THURSDAY, SEP. 7. Reached New York again after a pleasant visit.
- TUESDAY, SEP. 19. United Mr. Henry Cathell to Miss Ariadne W. Shailer, (Mrs. Scott's sister). \$10. 2
- WEDNESDAY, SEP. 20. Left New York for Virginia again.
- FRIDAY, SEP. 22. Hampton. In improved health, all of us, and after a pleasant, though sufficiently protracted visit. May GOD make us thankful for all his mercies.
- SUNDAY, SEP. 24. Preached twice to large congregations.
- THURSDAY, SEP. 28. Preached this evening the usual lecture.
- SUNDAY, OCT. 1. Preached once — baptized two whites and two colored — and administered the Lord's Supper morning and afternoon as usual —

1. William H. R. Workman (b. 1824) of South Caroline practiced law at Camden after graduating from the University of Virginia. — U. of Va., II, appendix, 81.
2. William A. Roy's death was reported in The Religious Herald Jul. 26, 1849. — WPA Obits., 290.
3. William A. Whitescarver (b. 1814) of Taylor county, Va., was a Baptist minister at Harrisonburg. From 1846 to 1848 he was a student at the University of Virginia. — U. of Va., II, appendix, 77.
4. She was the daughter of Maj. Edmond Broaddus. This marriage was reported in The Religious Herald Feb. 8, 1849. — WPA Marriages, I, 68.
5. Stephen H. Mirick (b. 1819) was born and educated in New England. He became a Baptist minister, educator and writer, working as far south as Louisiana but never north of New Jersey. When Scott met him he was conducting a young ladies' seminary at Charlottesville. — Cathcart, 800-1.
6. William Barton Rogers (1804-1882) is chiefly remembered as the founder and first president of the Massachusetts Institute of Technology. Prior to this, however, he had a long association with southern colleges, first at William and Mary, of which he was a graduate and on whose faculty he served seven years, then at the University of Virginia, where he was professor of natural history for eighteen years. He and his brother Henry D. Rogers worked on the Geological Survey of Virginia from 1835 to 1842. W. B. Rogers was president of the National Academy of Sciences for the last four years of his life. — U. of Va., I, 352-3; Alderman Library.

Thus close my labors in Hampton. May GOD's blessing crown them; and may his smile rest upon his people here. Amen.

University — Session 1848-49

WEDNESDAY, OCT. 4. Reached the University again.
 SUNDAY, OCT. 8. This evening \$117 [Diarist's footnote] (Subsequently raised to about \$150.) were raised in the chapel for the Bible Cause.---
 WEDNESDAY, OCT. 18. This evening united in marriage Mr. William H. R. Workman of S. Car. to Miss Maria W. Minor of Albemarle Co., Va. \$10.---
 THURSDAY, OCT. 24. To-day, received a petition from a considerable number of students, soliciting the establishment of daily social worship in the University. This is the first movement of the kind ever made here, and I regard it as highly important.---



A NEW THING IN THE UNIVERSITY OF VA. See 24th ult.
 MONDAY, NOV. 6. Commenced this morning a regular daily exercise of divine worship in the chapel, with a very encouraging attendance. I made a few remarks, which were followed by singing, reading scriptures & prayer.---
 WEDNESDAY, NOV. 15. Preached this evening in Charlottesville before the Albemarle Baptist Ministerial Conference.---

SUNDAY, DEC. 3. Preached twice---In the morning--- in Charlottesville at the Baptist Church, in exchange with Bro. Wm. A. Roy. A crowded and overflowing congregation.---

. . . 1849 . . .

THURSDAY, JAN. 18. Married Mr. Wm. A. Whitescarver to Miss Caroline M. Broadus. \$5.---

SUNDAY, FEB. 18. Preached---Bro. Mirick [preached] at night.---

SATURDAY, MAR. 10. Officiated at the funeral of Mr. James Rogers, uncle of Professor Rogers.

SUNDAY, MAR. 11. Preaching in the morning from Job 30: 23, with reference to Mr. Rogers' death. Night preached ---

SUNDAY, APR. 1. Preached.---Influenza. Rev. Mr. Hol- liday (late missionary in Persia) at night.---

SATURDAY, APR. 14. Preached this morning at Mountain Plain, about ten miles from the University.---

WEDNESDAY, APR. 18. Preached this evening in [Charlottes-] ville Baptist Church.---

WEDNESDAY, MAY 9. Preached the lecture at Baptist church in Charlottesville.---

MONDAY, MAY 14. Started on a tour. Richmond.

TUESDAY, MAY 15. Washington.

WEDNESDAY, MAY 16. Philadelphia. Meetings of the Amer- ican Baptist Missionary Union.

FRIDAY, MAY 18. Left Philadelphia, and

SATURDAY, MAY 19. reached Richmond.

SUNDAY, MAY 20. Preached in the morning at Grace St. Baptist Church, at night made a missionary address at 1st Church.


DIARY NOTES

1. One of Scott's best sermons, 'God's Regard to Man's Desires, from the text, "And he gave them their request; but sent leanness into their soul", (Psalm 106:15) was published several years before this entry was made. —Virginia Baptist Preacher, II, #11 (Nov. 1843).

2. Psalm 143: 10.

3. Duncan Dunbar (c1791-1864) came to Canada from Scotland in 1817 and to the United States in 1823. He was exceptional in that he occupied the pulpit of the same Baptist church at three separate periods. It was here that Scott substituted for him and here that Dunbar accomplished "the most important ministerial work of his life." He was "remarkable for great kindness of heart ---and warm and practical sympathy for the distressed." — Cathcart, 346-7.

MONDAY, MAY 21. Started for Charleston, S. C.
 WEDNESDAY, MAY 23. Arrived. Southern Baptist Convention.
 Took seat as delegate of V. Baptist Foreign Missionary Society. Stop at Mr. Herriot's. Excellent quarters.
 SUNDAY, MAY 27. Preached in the afternoon at 1st Baptist Church in Charleston — (venerable place) — on Primitive Rule of Benevolent Contribution.
 MONDAY, MAY 28. Left Charleston on return.
 WEDNESDAY, MAY 30. Petersburg.
 THURSDAY, MAY 31. Preached at night in the pulpit where I have so many times held forth the word of life — Market St. Church, Petersburg.
 FRIDAY, JUNE 1. Richmond — Anniversaries.
 SUNDAY, JUNE 3. Preached this afternoon in 1st Church on Primitive Rule &c. by request. Have reason to hope for good results as also from similar effort a week ago in Charleston.
 MONDAY, JUNE 4. Returned to Charlottesville; and found my family in health; for which, and all the blessings I have enjoyed while on my journey I would thank the Lord.
 SUNDAY, JUNE 24. Preached twice.---In my sermon at night, bade adieu to the chapel congregation. Thus has closed my second session here as Chaplain. How much of the goodness of GOD have I experienced! May the Lord now direct my feet to some field, where I may serve him with fidelity and success!
 FRIDAY, JUNE 29. Public Day of University. Prayer.

 SATURDAY, JUNE 30. This day received an urgent and unanimous call to the pastoral charge of the Baptist Church in Charlottesville. A very strong case of duty appears to be made out, but I find it extremely difficult to decide what I ought to do. My wish has been to return to New England, could it consist with the will of GOD. My friends there urge me to do this, and speak of inviting fields of labor. I flattered myself that the way would be clear on the close of my term of service at the University, but I find my way hedged about. GOD forbid that I should force a way through. May I not be so bent on having my own desire that the Lord will give me my request, and send leanness into my soul. "Teach me to do thy will; for thou art my GOD."

SUNDAY, JUL. 1. Heard my old friend and pastor, Rev. J. N. Brown, preach in Charlottesville this morning.
 MONDAY, JUL. 2. Preached this evening in Charlottesville to a good congregation.
 WEDNESDAY, JUL. 4. Preached this evening in Charlottesville again.
 THURSDAY, JUL. 5. This morning started for the North.
 FRIDAY, JUL. 6. To-night reached New York. Cholera.
 SUNDAY, JUL. 8. This afternoon preached for Bro. Dunbar, at M'Dougal St. Church —
 SUNDAY, JUL. 15. By invitation of the pulpit committee of the 1st Baptist Church in Fall River, Mass., preached to their congregation twice to-day.---

1. Silas Bailey, D.D., LL.D., (1809-1874) during his residence in Granville was, for a good part of the years between 1847 and 1852, both president of the college and pastor of the Baptist church there. He became president of Franklin College in 1852, relinquishing the office ten years later on account of failing health. On his death, in Paris, he left his library and a substantial part of his estate to Franklin. — Same, 58-9; Brown, 146.

2. Horace Baldwin Hitchings, D.D., (1830-1917) was the third son of his mother to enter the ministry and the only one to become a doctor of divinity. This half-brother of Scott became an Episcopal clergyman, following in the footsteps of James Scott, with whom he was probably making his home at the time of this visit.

Hitchings prepared for Trinity College in the public schools of Middleboro, Mass., and under the instruction of James Scott at Marblehead, Conn. At Trinity he was a member of Delta Psi fraternity and of the Athenaeum, a debating society. He graduated in 1854, and completed his preparation for his profession at Berkeley Divinity School three years later. His first pastorate after his ordination by Bishop Williams was at St. Stephen's in East Haddam, Conn., where he served about six years. A call to Denver reached him there but so remote was Colorado from the New England of his day that he had never heard of the newly-founded city and could not even find it on a map. Deciding that a practical joke had been played on him, Hitchings gave the matter no serious thought until he received word from Bishop Talbot, begging him to accept. The post that was offered him was no sinecure but its very stringencies appealed to him, and in the winter of 1862 he set forth on the 2,000 mile journey, part of it by stagecoach. Once arrived, he entered enthusiastically upon his duties as rector of the aptly-named St. John's in the Wilderness. Part of his work was of a missionary nature and he was as apt to find himself conducting a service at an isolated ranch, a mining camp or under a cottonwood tree as in Denver itself.

It was while he was in Colorado that Hitchings laid the foundations of what was to be a substantial fortune, although he had no idea at the time that he was doing so. It was his practice to buy up claims from those who were destitute; often his doing this made it possible for them to get safely back to their homes in the east — for there were those who found themselves unsuited to frontier life. The land he bought was worthless at the time but due to the growth of Denver it eventually became valuable. Hitchings looked upon his wealth as a trust and responded generously but unostentatiously to the calls made upon him for charity. He was even known to limit his personal expenditures in order to have more money to give away.

Hitchings resigned his pastorate in Denver in 1869, after which he toured Europe, making a special point of visiting historic sites. On his return he served as rector at Bangor, Me., for a short time. From 1873 to 1881, when he retired from active ministerial work, he was an assistant minister at Trinity Church in New York City. His later years were filled with travels in all parts of the world. Hitchings died in Fishawaka, Ind., and his body is entombed in the Cathedral Church of St. John's in the city he loved best — Denver. — Family Bible records; Trinity College; MS biography (anon.) in the keeping of RES; Trinity Church, N. Y.C.; W. H. Hitchings to JRS, Mar. 23, 1858.

3. Julius Smith Shailer (1813-1881), a younger brother of W. H. Shailer, g. v., attended Brown with the class of 1839 but did not graduate. He became a Baptist clergyman, then later went into business in Roxbury. About the time Scott mentioned him he was pastor of the Third Baptist Church, Roxbury, which was then newly established. — Brown, 157, unidentified clipping in the keeping of RES; Benedict, 404.

4. She must have been a sister of Scott's mother since his father had no sister named Anne nor one who married a Mr. Baldwin. — Family records in the keeping of RES.

TUESDAY, JUL. 17. Arrived in New York again this morning. Received a letter from Pres. Bailey of Granville College, Ohio, requesting me to inform him whether I am at liberty to enter into correspondence with the pulpit committee of the Baptist Church in Granville.

THURSDAY, JUL. 19. Went to New Preston, Conn. to pay my brother James, who is settled there, a little visit. Saw Horace also.

FRIDAY, JUL. 20. Returned to New York.

SUNDAY, JUL. 22. Preached twice in Fall River, again. My family with me.

TUESDAY, JUL. 24 - THURSDAY, JUL. 26. Trip to Boston, Brookline, Malden and West Cambridge, and back to Fall River.

SUNDAY, JUL. 29. Preached twice in Fall River.

MONDAY, JUL. 30. Received invitation from Pres. & Trustees of Richmond College to deliver an address at the approaching Commencement.

SUNDAY, AUG. 5. Preached in Old Cambridge three times.



FRIDAY, AUG. 10. Received call to the pastoral charge of church in Granville, Ohio.

SUNDAY, AUG. 12. Preached this afternoon for Bro. Shailer of Brookline.

WEDNESDAY, AUG. 15. Returned a negative answer to call to Charlottesville.

SUNDAY, AUG. 19. Preached (p.m.) for Bro. Smith of Malden.

SUNDAY, AUG. 26. Preached in Portland, Me., at Free Street, morning and evening---and at Federal Street in the afternoon.

SUNDAY, SEP. 2. Preached at Old Cambridge.--- Monthly Concert.

TUESDAY, SEP. 4 and WEDNESDAY, SEP. 5. Providence Commencement.

WEDNESDAY, SEP. 5 and THURSDAY, SEP. 6. Fall River, and back to Malden. Returned negative answer to call to Granville, Ohio.

SUNDAY, SEP. 9. Preached for Bro. Julius Shailer, at the Tremont Baptist Church, Roxbury, this morning.

WEDNESDAY, SEP. 12. Took my family to board at Mr. Benton's, in Malden. To-day, my dear aunt, Mrs. Jane Baldwin, of Boston, departed this life, aged 60 years and 6 months. Her loss will be severely felt.

SUNDAY, SEP. 16. Preached at Federal Street Church, Portland, Me., twice---

SUNDAY, SEP. 23. Preached at Federal St. again twice---

MONDAY, SEP. 24. Returned to Malden.

TUESDAY, SEP. 25. Boston.

WEDNESDAY, SEP. 26. Brookline.

FRIDAY, SEP. 28. To Portland. Informed on arriving that the Federal Street Church and Society have called me to the pastoral charge, and forwarded the communication to Malden, where it probably arrived in the mail by the same train that brought me to Portland.

DIARY NOTES

1. The First Baptist Church, Portland, was established in 1810 and by 1850, with a membership of 231, was the largest of the seventeen churches that comprised the Cumberland Association. Scott's immediate predecessor as its minister was L. F. Beecher, q. v. — Cumberland 39th, 2, 5, 7-8.

2. Portland, Maine's largest city, is situated on a peninsula in Casco Bay, "with beautiful views of the bay, the ocean, and mountains." "Its good harbor makes it an important seaport." It was settled in 1633 but was twice destroyed, once by the Indians and once, in part, by the British. The modern city dates from 1786. Its population in 1850 was 20,000. — Columbia, 1427; Bureau of the Census.

3. For the child's destiny see Diary, Mar. 11 and 14, 1858.

4. William T. Dwight, S. T. D., (1795-1865), son of Yale's president Timothy Dwight, was minister of the Third Congregational Society at Portland from 1832 to 1864. When at length illness forced him to resign, "a large number of citizens,---without distinction of sect or party, addressed to him a letter expressing 'their deep and sincere regret.'" — Columbia, 538-9; William Willis: History of Portland, passim; Hull: op. cit., 81-2.

5. Jeremiah Sewall Eaton (1810-1856), a graduate of Union and Newton, came to Portland as pastor of the Free Street Baptist Church in 1844, remaining until 1854. His resignation, like Dwight's, was due to illness. His pastorate was "marked by abundant labors and blessed by abundant results." — Cathcart, 358; Pierce, 49; FreeSt., 10.

6. John J. Carruthers (b. 1800) was a native of Scotland and a graduate of the University of Edinburgh. He spent about six years as a missionary to Russian Tartary but was "compelled, by the intolerance of the government, to abandon the field." This has a modern ring but it was as long ago as 1825 that Carruthers experienced religious intolerance in Russia. Various churches in England engaged Carruthers' services until 1841 when he went to Montreal to take charge of a theological institution there. Five years later he assumed pastoral charge of the Second Congregational Church at Portland, where he served a good 40 years. He was a "fervent, able, earnest and eloquent preacher." — Willis: op. cit., 663; Hull: op. cit., 80.

SATURDAY, SEP. 29. Official communications from the 1st Baptist Church and Society of Portland sent me to-day, calling me to the pastoral charge.

SUNDAY, SEP. 30. Preached this afternoon at Federal St. Church, Portland.---Officiated at funeral of Miss Lucy Kent.

THURSDAY, OCT. 4. Received call to the pastoral charge of 1st Baptist Church in Fall River, Mass., and two letters from brethren there, and a visit from Bro. Borden relating to the same matter. May the Lord direct me to a correct decision. I am at present very much at a loss. May he cause me to choose duty before pleasure.

SUNDAY, OCT. 7. Preached for Br. C. B. Smith of Malden, twice.

TUESDAY, OCT. 9. Returned a negative answer to the call to Fall River, Mass. I fear many dear friends will be disappointed and grieved. May the Lord send them a much better pastor. Last evening, I signified to a committee from Portland my intention to accept the pastoral charge of the First Church in that city.

THURSDAY, OCT. 11. Commenced boarding with Mr. Benj. Radford, Portland, having arrived with my family to-day.


FRIDAY, OCT. 12. Sent letters to the Committee of the First Baptist Church and Society of Portland, signifying my acceptance of the call to the pastoral charge.

SUNDAY, OCT. 14. Preached twice on subjects suited to the occasion of entering on my new pastoral charge.---Large congregations, as well as at the prayer meeting in the evening. Every thing looks encouraging. May the Lord smile propitiously!

SUNDAY, OCT. 21. Preached twice.---Funeral of Mr. Isaac Fernald's infant. Prayer meeting. Full.---

THURSDAY, NOV. 8. Church Fast in accordance with the recommendation of the Association. Preached this p. m.---

SUNDAY, NOV. 11. Preached---P.M. Bro. Kelly of Oldtown.

 SATURDAY, NOV. 17. At 8 o'clock this morning was born my third child, a daughter, perfect and healthy to all appearance, -- weighing 8 pounds. May the Lord spare her life, if it please him, and make her his according to his grace through his dear Son. -- NAME: -- Virginia Farish Scott. [Diarist's note:] Martha -- prefixed after dear wife's decease.

SUNDAY, NOV. 18. Preached this morning---Exchanged with Rev. Dr. Dwight.---

MONDAY, NOV. 19. United -- with help of Rev. Dr. Dwight -- in marriage Mr. Wm. M. Coffin to Miss Elizabeth Kennedy. \$2.

THURSDAY, NOV. 22. With help of Rev. Mr. Eaton, united in marriage, Mr. Henry C. Small and Miss Sarah D. Ayres. \$3.

SUNDAY, NOV. 25. Preached this afternoon---In the evening, preached at the 2d Parish (Dr. Caruthers') a sermon for the Female Charitable Society.---

1. William Slade (1776-1859), statesman and educator, was governor of Vermont from 1844 to 1846. He retired from politics to become corresponding secretary and general agent of the Board of National Popular Education. Slade was "an uncompromising opponent of slavery." — DAB, XVII, 203-4.

2. Dudley Cammet Haynes (1809-1888) led a life "of unceasing activity and usefulness." After graduating from Newton in 1837 he held eight Baptist pastorates, one of them being in Brunswick, Me. His offices and activities in denomination societies were manifold and so were his efforts on behalf of freedmen. In the latter connection he visited California once and Europe twice, working for the American Freedmen's Relief Association. He was also the author of The Baptist Denomination. — Cathcart, 514; Pierce, 47.

3. Scott had very little to do with the colored people while he was in Portland, if his diary gives the full story. There was a church that probably served all of them living in the city (the Abyssinian Congregational Church, of which Amos W. Freeman was the fittingly-named pastor), so it is not altogether surprising that this entry and the one for June 10, 1850 complete the story of Scott's ministry to them. — Hull: op. cit., 85.

The anti-slavery question was simmering in Portland at the time of Scott's pastorate there but it did not involve the churches to any great extent; a situation which was quite unlike the one he encountered when he subsequently went to Fall River. Asa Dalton, q. v., writing on the anti-slavery cause as it existed in Portland, said: "We speak---of those who stood more or less aloof from the whole movement.---Among them were the churches. Their good points and good works are abundant but their weak point is the fact that their membership and support are purely voluntary. They are so numerous that none can afford to alienate any considerable number of its friends and adherents. Therefore, the introduction of the slavery question was regarded with fear and disfavor as a rule, the Friends being almost the only exception.---How vexed a question it was for the churches and their ministers, severely taxing the courtesy and patience of both!" Dalton was correct in saying that there were many churches in the little city that Portland was then: to serve about 20,000 people there were at least a dozen Protestant churches, one Roman Catholic church and the Society of Friends. — Hull: op. cit., passim and especially 175, 191.

4. G. A. Oviatt was in Boston in 1849 on business connected with the American Sunday School Union. — American Sunday School Union: Twenty-sixth Annual Report--- (1850), 71.


5. J. A. B. Stone married Lucinda Hinsdale (1814-1900) in 1840 and went to Walamazoo, Mich., as pastor of the Baptist church. He became president of Walamazoo College, holding the office for twenty years. His wife was a more prominent educator than he was, however, as indicated by the fact that modern reference works feature her name while his is mentioned only incidentally. "Their home was a resort of lecturers on abolition and equal suffrage, in which both were firm believers." — NCAB, VIII, 378.

6. John W. Chickering, who graduated from Middlebury in 1826, was pastor of the High Street Congregational Church, Portland, from 1835 to 1864. When he resigned his congregation gave proof of their regard for him by presenting him with \$10,000 in securities "to assist him in his declining years." — Willis: op. cit., 670.

7. Nathaniel Marshman Williams, D.D., (1813-1895) was a son of N. W. Williams, q. v. He prepared for the Baptist ministry at Columbian, Waterville and Newton, then held a succession of pastorates in New England until he reached the age of 80. At the time Scott mentioned him Williams was pastor of the Baptist church at Saco, Me. — Cathcart, 1249; Pierce, 7, 52.

- MONDAY, NOV. 26. Made a life-member of the Society for promoting national popular education, of which Gov. Blaine is general agent. 1
- TUESDAY, NOV. 27. This evening received to membership in the First Baptist Church in Portland, Me. Also my wife.
- THURSDAY, NOV. 29. Preached my first thanksgiving sermon
- SUNDAY, DEC. 2. ---Received hand of fellowship from Bro. D. C. Haynes. Administered Lord's Supper. Monthly Concert. 2
- FRIDAY, DEC. 7. Officiated at funeral of only son of Sylvester Beckett.---
- MONDAY, DEC. 10. With help of Rev. Dr. Dwight, united in marriage Mr. Gustin and Mrs. Eason, (colored). \$1.50. 3
- WEDNESDAY, DEC. 12. Officiated at funeral of Mrs. Mary Ann Davenport, of Cincinnati, O.
- SUNDAY, DEC. 16. Preached this morning in exchange with Rev. Dr. Caruthers. In afternoon at home---Rainy.
- TUESDAY, DEC. 18. Funeral of Mr. G. W. Davis' daughter Abby.---
- SUNDAY, DEC. 30. Preached (p.m.)---Rev. Mr. Oviatt, agent of American Sunday School Union preached in the morning.---
- . . . 1 8 5 0 . . .
- SUNDAY, JAN. 13. Preached this p.m.---Prof. J. A. E. Stone of Kalamazoo, Mich. preached for me in the morning. 5
- FRIDAY, JAN. 18. Officiated at funeral of infant child of Mr. Miller.
- SUNDAY, JAN. 20. Preached at home in the morning.--- In the afternoon at Rev. Mr. Chickering's.
- THURSDAY, JAN. 24. Funeral of Mr. Charles E. Beckett's son, aged about 4 years.
- SUNDAY, JAN. 27. Preached at Methodist Episcopal Church this morning.
- WEDNESDAY, JAN. 30. Officiated at Mrs. Huldah Ricker's funeral.---
- SUNDAY, FEB. 10. Preached twice.---Officiated at funeral of Miss Adriana Bedlow. Prayer Meeting --- as usual.---
- TUESDAY, FEB. 19. Spoke before Portland Temperance Society at 2d Parish Church.
- THURSDAY, FEB. 21. Funeral of Mrs. Mahaney's child, 14 months.
- SUNDAY, FEB. 24. Preached three times in Saco, on exchange with Rev. N. M. Williams.---
- TUESDAY, MAR. 5. Opened Court of Common Pleas with prayer.
- WEDNESDAY, MAR. 6. Committee of Conference of the two Baptist churches in Portland met this evening, to consult whether a more amicable feeling might not be brought about. Made good progress. Adjourned to next Wednesday evening.
- SUNDAY, MAR. 10. Preached at home twice---In the evening, preached at Free Street, with reference to the collection this week for Foreign Missions. The first union meeting for years. A full congregation, notwithstanding weather somewhat unfavorable. Both congregations well represented.

1. Lorenzo B. Allen, D.D., (1812-1872), after preparing for the ministry at Waterville and at a seminary at Thomaston, Me., became the pastor of the First Baptist Church at the latter place. Other pastorates in Maine followed, the one at Yarmouth lasting from 1849 to 1856. Allen's health became poor and in search of an improvement he moved to Burlington, Iowa, where he lived until 1865, part of the time conducting a class of theological students. In 1865 he was able to resume preaching, which he did for three years at Minneapolis, again forming a class of students for the ministry. — Burrage: Me. Bapts., 355-6.
2. J. Bradford, as a delegate from the First Baptist Church, Portland, took part in the annual meeting of the Cumberland Baptist Association when it was held in Auburn in 1851. — Cumberland 40th, 9.
3. Justin Kent (b. 1768) was the son of Abel Kent of Hingham, Mass. He married Lucy Caldwell in Boston in 1790, then moved to Haverhill and later to Portland. — L. V. Briggs: Genealogies of the Different Families Bearing the Name of Kent —, 52.
4. Jay S. Backus, D.D., (1810-1879) was attacked by such a serious illness while he was a student at Madison University that he became crippled for life. In spite of this handicap he served as pastor of several Baptist churches in New York, also editing The New York Chronicle. In 1862 he became secretary of the American Home Mission Society, proving to be "one of the most successful managers of that great enterprise." — Cathcart, 54.
5. The American Baptist Missionary Union, "as it has been called since 1846", was founded in 1814 under the title of the General Missionary Convention. In its present form the organization is the outgrowth of a division on the slavery question, a division which took place in 1845. — Same, 801.
- J. R. Scott and his wife were made life members of the Union "by the payment of \$100" by 1850, presumably by the church of which Scott was then pastor. — ABMU 37th, 118.
6. George Nixon Briggs (1796-1861), lawyer, statesman and prominent Baptist layman, was fully aware of his own lack of formal schooling (he attended grammar school but a single year), compensating for it by his warm support of educational institutions. He was elected to the U. S. Congress for a total of twelve years, throughout which he "was consistent in his opposition to the extension of slavery." Briggs was governor of Massachusetts from 1844 to 1851. Despite the calls on his time made by his political offices he was always willing to serve his denomination. Among the responsibilities he accepted were a Newton trusteeship and the presidencies of the American Temperance Union and the American Baptist Missionary Union, each of which posts he occupied for a long period. Briggs' death was caused by an accidental gunshot wound. — DAB, III, 41-2; Pierce, 6.
7. An extremely long account of this meeting appears in The Macedonian over the signature of W. H. Shailer, Corresponding Secretary. No credit is given to Scott for his help. Briggs' address alone fills two long columns in fine print, headed by a note that it was "substantially" what he said to the missionaries who were about to set out on foreign service. — Macedonian, VIII, #6 (June 1850), 21-4.
8. William Hubbard (1778-1858) spent most of his life as an itinerant Baptist preacher in Maine and Connecticut, although he held pulpits in several Massachusetts churches during part of his career. — Cathcart, 554.
9. Kendall Brooks, D.D., (1821-1898) became president of Kalamazoo College in 1868 after a life spent in teaching and preaching. Eastport, Me., was the scene of his ministry from 1845 to 1852. Like many another man mentioned by Scott, Brooks was a graduate of Brown and Newton. A contemporary said of him, "No man among us is better acquainted with Baptist history and statistics" of America — a statement that would not have been true during the lifetime of David Benedict, g. v. — Cathcart, 142; Brown, 161, 1149; Pierce, 7, 60.

MONDAY, MAR. 11. Had three inquiries this evening.
 SUNDAY, MAR. 17. Preached this morning---In the after-
 noon, on exchange with Rev. Dr. Dwight.---
 MONDAY, MAR. 25. Five inquirers and two converts.---
 THURSDAY, APR. 4. Fast Day. Preached---
 SATURDAY, APR. 14. Bro. Allen of Yarmouth preached for me, 1
 and I had the pleasure of being a listener, with the pain
 of having disappointed Bro. Allen's people, having been
 providentially prevented [from] going to Yarmouth. Greatest
 fall of snow known for many years so late in the season.
 MONDAY, APR. 15. Went to Brunswick to attend the Cumber-
 land Baptist Ministerial Conference. Preached this evening.
 TUESDAY, APR. 16. Returned to Portland, to officiate at
 the funeral of Sarah J., daughter of Bro. Joseph Bradford, 2
 which was attended at 3½ p.m.
 FRIDAY, APR. 19. Officiated at funeral of Justin Kent, 3
 who died at the age of 82 years -- the oldest male member of
 the 1st Baptist Church in Portland.---
 SUNDAY, APR. 28. Preached (a.m.)---(p.m.)---Sunday School
 celebration in the evening. Addressed the children.
 MONDAY, MAY 6. Started with my family.
 TUESDAY, MAY 7. Reached New York.
 WEDNESDAY, MAY 8. - SATURDAY, MAY 11. Attending various an-
 niversaries in New York City.
 SUNDAY, MAY 12. Preached this morning in Williamsburg;
 in the evening, for Bro. Backus, at McDougal St., New York. 4
 MONDAY, MAY 13. Started for Buffalo, to attend Mission-
 ary Union. Elmira. 5
 TUESDAY, MAY 14. Arrived.
 WEDNESDAY, MAY 15. - FRIDAY, MAY 17. Meetings. Last meeting
 -- Friday p.m. -- the best I ever attended. Much of the right
 spirit was there. Twenty, at least, expecting shortly to be
 on heathen ground, were present, and addressed in a very
 happy farewell speech by the President of the Union -- Gov.
 Briggs, of Mass. -- I have been busy reporting speeches for
 the Macedonian -- Gov. Briggs's with the rest. 6
 SATURDAY, MAY 18. NIAGARA once more. 7
 TUESDAY, MAY 21. Reached New York once more, via the
 lovely Seneca Lake and Erie [Rail] Road.
 WEDNESDAY, MAY 22. - THURSDAY, MAY 23. Meetings of American
 & Foreign Bible Society. Exciting discussions. Resolutions
 prohibitory of new version of English scriptures. Revolution
 in the Board.
 SATURDAY, MAY 25. To Boston, via New Haven, -- Brookline.
 SUNDAY, MAY 26. Preached this afternoon for Bro. Shailer.
 MONDAY, MAY 27. Boston.
 WEDNESDAY, MAY 29. Malden.
 THURSDAY, MAY 30. Portland. Bless the Lord for all his
 mercies to me & mine!---
 SUNDAY, JUNE 9. Preached in Brunswick, on exchange with
 Bro. Hubbard, -- three times.
 SUNDAY, JUNE 16. Preached this morning---Bro. Brooks of
 Eastport in the afternoon.

1. Scott's growing reputation is quite clearly indicated by the extent of his participation in this meeting. He was the only delegate appointed to the coming General Conference of Maine (see Diary, June 26, 1850) and, with S. K. Smith, was commissioned to prepare material on the state of religion in general. He was also appointed a member of the examining committee of the western district and named an alternate preacher for the next annual meeting. His admirers, probably members of the Portland church, made him a life member, at the cost of twenty dollars, of the Maine Baptist Missionary Society and, for an unstated sum, of the Maine Baptist Education Society. Scott also addressed the children who attended a meeting of the Maine Sabbath School Union, held at this time. — Me. 26th, 10, 12, 24, 27, 32-3.

2. Luther F. Beecher, D.D., (1813-1903), a cousin of Henry Ward Beecher, married Mary S. Carleton, q. v., in 1844. He held many pastorates, that of the First Baptist Church, Portland, lasting from 1842 to 1849, when he left to accept a call to Albany. The last forty years of his life were spent in Brookline, Mass., where he took a prominent part in civic affairs, being especially interested in the public library. — Unidentified clipping in the keeping of RES; same (from a different periodical) in the keeping of Samuel Colgate Baptist Historical Collection; Willis: op. cit., 690; Baptist Memorials, VII, 269; Watchman-Examiner, XIV, #29 (Sept. 30, 1926), 1245.

3. Zachary Taylor (1784-1850), twelfth president of the United States, died of typhus fever July 9, 1850.

Scott's text was the same one from which he preached at the death of President Harrison nine years earlier. — Diary, Apr. 8, 1841.

4. Franklin Wilson, D.D., (1822-1896) was a graduate of Brown and Newton who became pastor of the High Street Baptist Church, Baltimore, after serving churches in Massachusetts. Later he edited, one after another, True Union, The Christian Review and The Maryland Baptist. He was long the secretary of the executive board of the Maryland Baptist Union Association and even longer (for 42 years) assistant pastor of the Franklin Square Baptist Church, Baltimore. — Pierce, 62.

5. John Calvin Stockbridge, D.D., (1818-1896) was a graduate of Brown and Newton who, like Scott, found it necessary to interrupt his studies to earn money, by teaching, for his education. As a Baptist minister he served at Waterville and Portland, Me., and at Boston, Chelsea and Woburn, Mass. He also headed a private school in Providence. Stockbridge was "a constant contributor to the religious and secular press." — Cathcart, 1110-1; Pierce, 60; Brown, 155.

6. At this meeting Scott was appointed to the committee on domestic missions, and twice offered prayer. The text from which he preached was "Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:2.) It was printed in full in the association's minutes. Statistics of the churches in the Cumberland Association show that the Sunday School enrollment of the First Baptist Church, Portland, exceeded the church membership, the figures being 301 to 231. — Cumberland 39th, 2, 5, 7-24.

7. The sermon was also published as a separate tract by the American Baptist Publication Society in 1851. In the opinion of the editor of these diaries, it is by far the best of any that Scott wrote. It is a careful, well-constructed essay on systematic giving; simple and direct in expression, with fitting examples. Scott avoided didacticism as to the exact amount to be set aside for benevolences but suggested that 20% was not unreasonable. He made no mention of tithing (giving one-tenth of one's income to the church) which some ministers consider to have Scriptural endorsement.

The preface to this tract, signed J.N.B., is almost certainly from the pen of John Newton Brown, q. v. Its writer notes, "in fairness to the 'Author' that while the American Tract Society had published three prize essays on the same

- MONDAY, JUNE 17. Went to S. Berwick — beautiful place
— to attend the Maine Baptist Anniversaries. 1
- THURSDAY, JUNE 20. Returned.---
- TUESDAY, JUNE 25. Officiated at funeral of Mary A. Syl-
vester, 19.
- WEDNESDAY, JUNE 26. Went to S. Berwick as the delegate of
Me. Baptist Convention to Me. Congregational Conference.
- THURSDAY, JUNE 27. Addressed the Conference. Received with
much favor. Returned home in the afternoon. Evening ---my
predecessor, Rev. L. F. Beecher lectured for me.
- SUNDAY, JUNE 30. Preached in the morning at Free St.
Church, and in the afternoon at home.---Officiated at fun-
eral of Mr. Ervin Orcutt, 41 years. My predecessor, Rev.
L. F. Beecher, of Albany, passed the Sabbath with me, and 2
preached morning and evening.---
- MONDAY, JUL. 8. Officiated at funeral of Mrs. Betsey
Bush, 77.
- WEDNESDAY, JUL. 10. Funeral of Mr. & Mrs. Reid's infant.
(Colored) Lectured in the evening in vestry.
- SUNDAY, JUL. 14. Preached twice---Afternoon, — Eccl.
1:2, — funeral sermon on decease of Pres. Taylor. 3
- MONDAY, JUL. 15.- TUESDAY, JUL. 16. Cumberland Baptist Min-
isterial Conference with me.
- SUNDAY, JUL. 21. Preached twice. Morning, at home ---
Afternoon, at Rev. Dr. Carruthers'.---
- SUNDAY, AUG. 4. ---Baptized two. Sunday School. Preach-
ed twice.---Administered Lord's Supper. Hand of fellowship
to four. Monthly Concert.
- WEDNESDAY, AUG. 7. Officiated at funeral of infant son of
Mr. Geo. Bailey.
- SUNDAY, AUG. 11. Preached in the morning---Lectured in
the evening---Bro. F. Wilson, of Baltimore, preached for me 4
in the afternoon.
- TUESDAY, AUG. 13. - WEDNESDAY, AUG. 14. At Waterville —
Commencement.
- THURSDAY, AUG. 15. At Paris Hill.
- FRIDAY, AUG. 16. Portland again.
- SATURDAY, AUG. 17. To Woburn, via Boston.
- SUNDAY, AUG. 18. Preached on exchange with Bro. Stock-
bridge, of Woburn, three times, and addressed the S[unday] 5
School.
- MONDAY, AUG. 19. - WEDNESDAY, AUG. 21. Boston, Brookline,
W. Cambridge, Malden, &c.
- THURSDAY, AUG. 22. To Portland. Deo Gratias.---
- TUESDAY, AUG. 27. Went to Freeport to attend Cumberland
Baptist Association. 6
- WEDNESDAY, AUG. 28. Preached before Assoc[iation] this aft-
ernoon to a crowded auditory.
- THURSDAY, AUG. 29. Assoc[iation] by vote requested to print
my sermon. 7
- FRIDAY, AUG. 30. Temperance pic-nic to Brunswick.---
- TUESDAY, SEP. 3. Officiated at funeral of Mr. Timothy
Foster, 27 years.
- THURSDAY, SEP. 5. In company with Rev. Dr. Dwight, of-

subject the previous year, Scott's discourse had been prepared still earlier and had even been delivered from the pulpit well before the other essays were printed. These facts are confirmed by Scott's own diary. — J. R. Scott: Primitive Rule of Giving for Benevolent Purposes, 3-71; Diary, May 24, 1846, Feb. 3, 1848.

1. (Opposite page.) Stephen Frothingham (b.1798) and his second wife, Abigail Beck, had two sons living at home at this date. — T. B. Wyman: Frothingham Genealogy, 39, 139, 155.

2. George Knox (1816-1864), who prepared for the Baptist ministry at Waterville and Newton, occupied a pulpit at Lewiston, Me., at this time. He served other churches in New England prior to the Civil War in which, as chaplain of the Third Maine Volunteers, he lost his life. — Pierce, 58.

3. Joseph Whiting Parker, D.D., (1805-1887) was pastor of the First Baptist Church, Cambridge, for twenty years after graduating from Union and Newton. Later he served several Baptist organizations, one of his constructive acts being to start training schools in the South for preachers and teachers among the newly freed slaves. When Scott met Parker he had just returned from a tour of Baptist missions in Denmark, Germany and France. — Cathcart, 883; Pierce, 44; Brown, 1145.

4. Lucinda and Isabella R. Chandler (see Diary, Jan.18, 1851) may well have been daughters of Judah Chandler, deacon of Scott's church. — J. T. Hull, ed.: ---100th Anniversary---of Portland---, 121.

5. David Newton Sheldon, D.D., (1807-1889), a Newton graduate, was in France as a missionary from 1835 to 1839, the most difficult period of that mission's history. It is not unlikely that Scott's meeting with Sheldon and Parker marked the beginning of his own interest in the French mission. Sheldon's presidency at Waterville extended from 1843 to 1852; the remainder of his active years were spent in the Baptist ministry in Nova Scotia and Maine. — Pierce, 43; Brown, 1143; Gammell, 267, 269.

6. Peak Island, Me., is in Casco Bay, off Portland.

7. Dorcas Tukey, youngest of Jonathan Tukey's eleven children, was the wife of Philip Fowler. Her father built the Friendly Inn, on Fore Street, Portland, about 1800. — Hull: op. cit., 45.

ficiated at funeral of an infant child of Mr. Dyer, about a year old.

SUNDAY, SEP. 8. Preached twice in Norway, where a few Baptists have started a new interest, in the Academy hall. Rainy, but good attendance.

MONDAY, SEP. 9. Left Mr. Radford's and commenced boarding with Mrs. Street. Left Mrs. Street's on the 19th. ---

THURSDAY, SEP. 19. Preached in the Congregational meeting-house on Cape Elizabeth a funeral sermon, & performed the other services at the burial of William Cobb, aged 79. ---

SUNDAY, SEP. 29. Preached twice.---Baptized two sisters --- Misses Frances and Abby V. Atwood.

Since the 19th inst. have been stopping with my family at Stephen Frothingham, Esq.'s., and have been furnishing a house.

MONDAY, SEP. 30. Began living in our new home. Very comfortable.---

SUNDAY, OCT. 13. Preached morning and evening.--- P.M. Bro. Knox preached.

SATURDAY, OCT. 19. Officiated at funeral of Mr. Joseph Douglass, 43.

SUNDAY, OCT. 20. Preached---Bro. J. W. Parker of Cambridgeport, preached for me in the afternoon.---

SUNDAY, NOV. 3. Preached twice---Baptized Miss Lucinda Chandler. Administered the Lord's Supper. Monthly Concert.

TUESDAY, NOV. 5. Officiated at funeral of Mr. Brown's infant.

SUNDAY, NOV. 10. Preached in Waterville three times--- in exchange with Rev. Dr. Sheldon, President of Waterville College.---

TUESDAY, NOV. 19. Married Mr. Charles T. Smith to Miss Martha E. Smith [sic]. \$5.

SUNDAY, NOV. 24. Preached --- a.m.---p.m. in exchange with Rev. Mr. Chickering, Congregationalist. Prayer meeting.---

SUNDAY, DEC. 15. Preached twice.---Sick. Influenza.

THURSDAY, DEC. 19. Thanksgiving. Preached---Dined at Mr. Radford's with my family.

SUNDAY, DEC. 22. Preached in the morning in exchange with Rev. Dr. Carruthers. P.M. at home.---

SUNDAY, DEC. 29. Preached twice---Snow Storm. First time no ladies since I came to Portland.

MONDAY, DEC. 30. Officiated at funeral of Mrs. Ann M. Brackett, aged 27, on Peek's Island.

WEDNESDAY, JAN. 1. Took a sleigh-ride this morning with wife, Shailer, and Mr. & Mrs. Cathell.

In the afternoon, officiated at the funeral of Mrs. Dorcas Fowler, aged 74.

In the evening, united in marriage, Mr. Wm. J. Radford and Miss Harriet J. Fuller. \$2.

1. John Barton Foster, LL.D., (1822-1897) came to Portland about 1850 as editor of Zion's Advocate. His education for the Baptist ministry was obtained in the face of physical and financial handicaps; it took him seven years to complete what was ordinarily a three-year course at Newton. After editing the denominational paper of Maine Baptists for eight years he became a member of the faculty of Waterville, from which he himself had graduated in 1843. — Cathcart, 407; Pierce, 68.
2. Scott's choice of a text was felicitous: "One generation passeth away, and another generation cometh: but the earth abideth forever."
3. Rebecca Avery married Samuel Hastings, son of Thaddeus and Mary (Stratton) Hastings, in 1799. Her husband was drowned in 1831 at the age of 58. He was a painter by trade. — Buckminster: op. cit., 48.
4. J. W. Colcord became associated with W. H. Shailer, q. v., in the publication of Zion's Advocate about 1858. — Burrage: Me. Bapts., 256-67.
5. William McDonald preached at more than one Methodist Episcopal church in Portland in the middle years of the nineteenth century. — Willis: op. cit., 683, 685.
6. Henry Ward Beecher (1813-1887) was the pastor of Plymouth (Congregational) Church, Brooklyn. He was also a lecturer and a noted pulpit orator. "All important questions of the day were discussed on his platform, and he was an acknowledged leader of thought and action in such movements as the anti-slavery struggle." — Columbia, 161.
7. Francis Lister Hawkes (1798-1866) was pastor of Calvary Protestant Episcopal Church in New York City from 1849 to 1862, and of other churches in New Haven, Philadelphia and Baltimore. He was offered the bishoprics of Mississippi and Rhode Island but declined them. Hawkes was a man "of great ability and unusual charm---widely popular---while as a preacher he was noted for the force, felicity and sincerity of his sermons." His sympathy for the South during the Civil War led him to resign his pulpit in New York and go to live in Baltimore. — DAB, VIII, 46-7.
8. Jenny Lind (1820-1887) is still known by the epithet Barnum bestowed upon her, "the Swedish nightingale." "Her voice was remarkable for its purity as well as for its range" and Barnum exploited it to the full. To persuade her to come to America on tour from 1850 to 1852, "Barnum the circus man---offered to pay all her expenses, and the expenses, also, of a secretary, a traveling companion, and a maid. He promised to pay her pianist \$25,000, and her baritone \$12,500, with their expenses besides. And, on top of everything, he guaranteed Jenny \$175,000---She came. Americans were so eager to see her, they mobbed the steamer on which she arrived, and marched, twenty thousand strong, upon her hotel.---The incomparable Jenny! When she sang in Boston, seats sold for fifteen dollars, and a thousand people paid a dollar each for standing room---to hear her.---Mr. Barnum---tucked away \$500,000 profit from Jenny's tour." — Columbia, 1046; Eleanor Early: And This is Boston!, 65-6.

- SUNDAY, JAN. 5. Mr. Foster preached in the morning. I preached in the afternoon---gave the hand of fellowship to six, and administered the Lord's Supper. Monthly Concert in the evening. Very cold. 1
- THURSDAY, JAN. 9. Annual Church Fast. Prayer meeting in the morning. Preached in the afternoon---Solemn and encouraging meetings.
- SUNDAY, JAN. 12. Preached half-century sermon this morning Eccl. 1:4---P.M. Preached---[Sunday] Sch[ool] Concert --- introduced this evening. 2
- TUESDAY, JAN. 14. Officiated at funeral of Mrs. Rebecca A. Hastings, 75 years. 3
- SATURDAY, JAN. 18. Officiated at funeral of Miss Isabella R. Chandler, 21 years.---
- WEDNESDAY, FEB. 12. Officiated at funeral of infant child of Capt. Thos. Means, 5 months.
- SUNDAY, FEB. 16. Preached three times on exchange with Bro. L. B. Allen, of Yarmouth.---
- SUNDAY, MAR. 2. Preached this morning---in the afternoon, preached (without a text) with reference to the approaching Annual Collection for foreign Missions. Lord's Supper. Hand of fellowship to two. Evening --[Monthly] Concert.
- WEDNESDAY, MAR. 5. United in marriage Mr. Robert Anderson and Miss Lucy H. Peterson. \$5.
- THURSDAY, MAR. 6. United in marriage Mr. J. W. Colcord and Miss Emily Radford. \$5. 4
- SUNDAY, MAR. 9. Preached in Norway, twice, and gave the hand of fellowship to nine newly received members. Also administered the Lord's Supper.
- WEDNESDAY, MAR. 12. Preached in a school-house in Westbrook, this evening---
- MONDAY, MAR. 17. Officiated at funeral of Sarah E. S., daughter of Capt. Lewis Mitchell, 18 months old.
- SUNDAY, MAR. 23. Preached this morning---In the evening, delivered a temperance lecture to a great crowd.---
- THURSDAY, APR. 10. Fast Day. Preached---
- SUNDAY, APR. 13. Preached at home in the morning--- In the afternoon at the Congregational Church in Westbrook.---
- SUNDAY, APR. 27. Preached this morning in exchange with Rev. Mr. M'Donald, Methodist. Afternoon, at home.---
- TUESDAY, APR. 29. United in marriage Mr. Henry M. Holmes of Jay, Me. and Miss Abby C. Snowman, of Portland. \$2. 5
- THURSDAY, MAY 1. Officiated at funeral of Mr. Charles M. Allen, aged 17.
- SUNDAY, MAY 4. Preached twice---Lord's Supper. [Monthly] Concert. United in marriage Mr. Henry Stevens and Miss Relief S. Ricker. \$2.
- MONDAY, MAY 5. Trip to New York.
- TUESDAY, MAY 6. Reached New York.
- MONDAY, MAY 12 - TUESDAY, MAY 13. Returned as far as Boston, having attended anniversaries, heard Henry W. Beecher, Dr. Hawkes, &c. and Jenny Lind. 6
- TUESDAY, MAY 13 - WEDNESDAY, MAY 14. Board meetings of American Baptist Missionary Union. 728

1. William Chaffee Robinson, M.D., (1822-1872) opened an office in Portland shortly after graduating from the Medical University of New York in 1849. He "rose rapidly to distinction and honor." He became a professor at Bowdoin in 1868. — Robinson Genealogy, I, 282.

2. John Taylor Gilman, M.D., (1806-1884) was a graduate of Bowdoin who practiced medicine in Portland. In 1863 he was president of the Maine Medical Association. — C. H. Bell: John Taylor Gilman, 4, 8-9, 19, 35.

It is interesting to note that Dr. Robinson, just out of medical college, was the man chosen to operate on Mrs. Scott, and that one of his two assistants was many years his senior. Can the reason be that Dr. Robinson was trained in the use of ether as an anaesthetic, a technique that was quite new at the time?

THURSDAY, MAY 15 - FRIDAY, MAY 16. General meetings of the Union.

SATURDAY, MAY 17. Went to Hingham, to see old friends whom I have not seen for ten or a dozen years.

SUNDAY, MAY 18. Preached twice in Hingham Baptist Church. Received a hearty welcome from old friends, and was never so strongly impressed with the truth that I am growing old.

MONDAY, MAY 19. Returned to Boston — Brookline — Malden.

TUESDAY, MAY 20 - WEDNESDAY, MAY 21. Reached home after a pleasant but fatiguing jaunt. Suffered somewhat from anxiety about my suffering wife at home. Found her on my arrival no better, but rather worse.

THURSDAY, MAY 22. Officiated at the funeral of Mr. Edwin Davenport, of Cincinnati, O., aged 33, — 9, a.m.

This has been a trying day at home. My wife has had a large tumor extracted from the labia by Dr. Wm. C. Robinson. 1
Drs. Wood and Gilman also were present and assisted. A delicate and difficult operation. Mrs. Scott is very low and 2
exhausted, but as comfortable as could be expected. The Lord expedite her recovery.

SUNDAY, MAY 25. Preached this afternoon --- Rev. S. Brown — late pastor of the "Christian" congregation in this city, but now a Baptist — preached for me in the morning. — Wife low yet, but more comfortable than yesterday, which was a very sick day with her.

SUNDAY, JUNE 1. Mrs. Scott has been very low all day. Bro. Foster has kindly preached for me.

FRIDAY, JUNE 6. At about 7 o'clock, my dear Martha, having called me to her bed-side, said substantially —

I wish to tell you that this has been a very happy day to me. I never before had such views of the plan of salvation as I have had while lying here to-day. It has seemed to me that I could see every link of the chain — just how it is that GOD can justify and save the sinner. My trust is in Jesus, and, I hope, that for his sake I am accepted.

It may be that GOD will not take me away just now; but I feel that my work is done; and if he is pleased to take me away, I am perfectly willing to go. I wish for his will to be done.

You will miss me. I hope you will not forget me. But he who gives me grace to die will sustain you. Be faithful. GOD will provide for you and the children. You will need a companion, and I hope you will find one as soon as you shall feel free to do it.

If I have ever done or said anything displeasing to you, forgive me.

Do not indulge the children too much. You are so fond

1. Catherine J. Shaler was the wife of Joseph B. Brockway, q. v. It is only by reading between the lines of Scott's diary that we can begin to fathom her devotion to her sister Martha. She came to Portland in May with her husband, who was a sick man, probably so that Martha could have her care while Scott was away on a trip that included pleasures as well as duties. She saw her sister submit to a critical operation, then die slowly and painfully of its effects. Within two weeks of Martha's death, and while Mr. Brockway grew increasingly worse, she undertook the care of her little nephew, then less than four years old, and of her baby niece, about twenty months old. And her object in doing so was the unselfish one of giving Scott a chance to travel, always his best and most rewarding form of recreation. Mrs. Brockway's crowning kindness was her taking full responsibility of the Scott children for the four months that their father spent travelling in Europe in the summer of 1852. The loss of her sister and, about two months later, of her husband must have grieved Mrs. Brockway deeply: to her credit be it recorded that in her own time of trouble she helped others. She did not remarry and is buried beside her husband in the Warner Cemetery at East Haddam, Conn. -- Diary, May 5 - Jul. 9, Jul. 23-28, Oct. 31, 1851; Mar. 31 - Jul. 8, 1852; Rathbun Free Memorial Library.

While he was abroad Scott wrote Mrs. Brockway three times and, on June 23, sent her a remittance of \$151.25, presumably for the support of his two children during his prolonged absence. -- Accounts.

2. Samuel Wheeler Field, D.D., (1813-1877) was appointed a missionary to Assam in 1839 after his graduation from Newton, but the board which was to send him lacked funds for his support, so he became a minister in New England instead. From 1849 to 1859 he was pastor of the Pine Street Baptist Church, Providence. During the Civil War he was chaplain of the 12th Regiment of Rhode Island Volunteers. -- Cathcart, 393; Pierce, 49.

Throughout the trying days of his wife's last illness Scott was fortunate in having friends in the ministry who relieved him of the duty of preparing and preaching sermons to his congregation.

of them, there is danger of your being too indulgent; — do you not think so? Bring them up for GOD.

The physicians have been very kind. We cannot reward them, though you will do what you can to remunerate them for their trouble. May GOD reward them.

(Expressed kind wishes for the spiritual welfare of Mr. Brockway and other relatives.)

(Said to her sister Mrs. Brockway, who was weeping, — 1
Don't look so distressed. I am calm and happy.)

I have been most of the time since the operation rather desirous of getting up again, though I do not know that I have been over anxious. But to-day I have felt that it would be gain to depart. I have no will of my own in the matter.

SATURDAY, JUNE 7. This morning, Mrs. Scott was very low, and appeared about to die. The physicians, however, with great exertion, succeeded in exciting some action in the system, and in creating some expectation of living. During this and a number of the following days she frequently observed that the prospect of recovery did not elate her. She was willing to live, and sometimes feared, when she thought of her dear children, too desirous; but she could say — the Lord's will be done!

Her mind, all through her sickness, dwelt much on the precepts and promises in the scriptures, — especially on that passage — "Thou wilt keep him in perfect peace, whose mind is stayed on thee." She would repeat it sometimes when seemingly unconscious.

She was often in prayer, sometimes in a whisper, sometimes quite audibly. Her prayers were couched almost entirely in scriptural phraseology.

Not a syllable of complaint ever escaped her lips. Not a sign of impatience appeared. Her sufferings were at times very severe. At such times she would earnestly pray — Lord, let me not murmur. Leave me not, neither forsake me, O GOD of my salvation.

SUNDAY, JUNE 22. Preached twice---My dear wife still continues quite low, though we are beginning to be encouraged to hope for her recovery.

SUNDAY, JUNE 29. Rev. Mr. Field, of Providence preached 2
for me.

FRIDAY, JUL. 4. Officiated at funeral of Mrs. Mirinor A. Braxington; aged 21.

MONDAY, JUL. 7. ---As [my wife] was sinking into a doze, she uttered the closing portion of the Lord's Prayer, and then proceeded —

"Now I lay me down to sleep" &c.

DIARY NOTES

1. The editor is indebted to Drs. W. L. Vroom and D. B. Hull of Ridgewood, N. J., for reading a complete transcript of Scott's diary entries about his wife's illness and from this material giving their diagnosis of her trouble. It is their opinion that she had an infected Bartholin cyst, with post-operative sepsis. Her death, they conclude, was caused by infection.
2. Gen. 23:4.
3. Thomas Beck, a deacon, participated in a meeting of the Cumberland Baptist Association held in North Yarmouth in 1811. — Burrage: Me. Bapts., 168.

For a number of days---she was most of the time stupified or delirious under the effect of morphine.

TUESDAY, JUL. 8. ---She had a lucid interval of nearly two hours, in which she was perfectly rational. A number of times before, when we thought she was near her end, she had told us that she did not think her time quite yet come; but now, she said, she believed it had come; and desired that her mother, who had retired, should be called. She then expressed her feelings in the immediate prospect of dissolution, and bade us individually a tender farewell,—adding, as she composed her limbs — "Now let me die easy." Finding that she still continued, and suffered much, she awhile afterwards remarked — "I believe I shall die hard." She did so.---

WEDNESDAY, JULY 9. This day, at twenty-five minutes before one o'clock, p.m. my dear wife breathed her last. A more distressing death is seldom witnessed. But her mind, so long as consciousness remained, was kept in perfect peace, stayed on GOD. Lord, support thy poor, stricken servant under this heavy stroke. Look in pity on my dear motherless children.

She was born March 17, 1819. Became hopefully pious before she was eleven years old, and always adorned the Christian name. Joined the M'Dougal St. Church, N. Y. seven years after. She was a gentle, noble-hearted woman, and demeaned herself in every relation and sphere of duty, so as to command the respect and warm esteem of all who knew her. She never did a deed or said a word, that gave me the least trouble or uneasiness, as a minister of the Gospel. Her whole influence went to strengthen mine.

FRIDAY, JUL. 11. This day I have buried my dead out of my sight. The remains, contrary to my expectation, wore a most peaceful and lovely expression, which has in a great measure removed the unpleasant impression produced by their appearance in articulo mortis. — Rev. Dr. Carruthers, pastor of the second Congregational Church, officiated in the funeral services, assisted by Rev. Dr. Dwight. Services in the church, 3, p.m. Large and deeply affected assembly. Remains deposited in the family tomb of the late Dea. Beck—a few feet from those of Rev. Dr. Payson.

SUNDAY, JUL. 13. Rev. Dr. Dwight preached in my pulpit this morning from Ps. 116:15. "Precious in the sight [of the Lord is the death of his saints.]" A most admirable and consolatory discourse. My friend, and late wife's relative, Rev. Wm. H. Shailer, preached an excellent sermon in the afternoon from Ps. 30:5 "Weeping may endure [for a night, but joy cometh in the morning.]" Large and sympathising congregations.

TUESDAY, JUL. 15. United in marriage Mr. Charles Henry Hay, of St. Johns, N. B. and Miss Mary Bethiah Clark, of Portland. \$4.

SUNDAY, JUL. 20. Preached twice.---Prayer meeting, as usual.

DIARY NOTES

1. "This road was opened for travel on the 23d ult., to the White Mountains, 91 miles from Portland. The event was celebrated with a good deal of enthusiasm. An excursion train carrying the directors of the company and a large number of invited guests, left Portland on the morning of the 23d, dined at Mount Washington house, at which the speeches and toasts proper to such an occasion were given.---The party returned to Portland in about three hours running time." — American Railroad Journal, XXIV, 2d quarto ser. (Aug. 2, 1851), 488.

2. A memorial alcove in the library of Wayland Seminary is dedicated to C. B. Davis, "beloved pastor of the church on Paris Hill." — Burrage: Me. Bapts., 417.

3. She was probably a daughter of William Shedd, a minister, and his wife Mary Elizabeth Whitwell. — New England Historical and Genealogical Register, XLVI, 397.

4. Again Scott took an active part in the affairs of this association. In addition to preaching the sermon which was assigned to him he made two motions, the first in support of Zion's Advocate, the second to designate two special days of fasting and prayer. He was also appointed to two committees, one on letters from the churches and the other on domestic missions. The association again chose him to preach a special sermon the following year.

As far as his own church goes, the year seems to have been a rather disappointing one. The church membership remained practically stationary, losses by death having offset new memberships, but the Sunday School enrollment dropped from 301 to 271. — Cumberland 40th, 3, 5, 7, 9.

An explanation of this lack of progress (and it is granted that numbers alone do not make a successful church) is that Scott's absence from his pulpit for at least twelve Sundays, added to his natural concern over his wife's illness and death, made this one of his less effective years. — Diary, passim.

5. Asa Dalton, D.D., (1824-1912) remained at Augusta until 1854. He then left the Baptist ministry to become an Episcopal rector, 43 years of his life being spent at St. Stephen's, Portland. For a brief period during the Civil War he was editor of The Protestant Churchman. — Pierce, 69.

6. Joseph B. Brockway (c1805-1851), formerly of Boston, was buried in the Warner Cemetery, East Haddam, Conn. Oddly enough, there is no record of his burial in the parish records kept by Alpheus Geer, q. v. A family of Brockways lived in Lyme, Conn., and he may have been connected with it. — St. Stephen's Episcopal Church, East Haddam; Portland Public Library; Rathbun Free Memorial Library, East Haddam.

- WEDNESDAY, JUL. 23. Went to Gorham, N. H. on an excursion with the Directors of the Atlantic & St. Lawrence R[ail] Road, and returned as far as Paris, Me. 1
- THURSDAY, JUL. 24. Went to Pleasant Mountain, and passed the night at the hotel on the summit. One of the very finest views I ever saw.
- FRIDAY, JUL. 25. Returned to Paris.
- SUNDAY, JUL. 27. Preached twice in exchange with Bro. Davis, of Paris. 2
- MONDAY, JUL. 28. Returned home.---Conversed with some young persons on going forward in baptism.
- SATURDAY, AUG. 2. Officiated at the funeral of Miss Mary Elizabeth Shedd, aged 20½ years. 3
- SUNDAY, AUG. 3. Bro. D. C. Haynes preached for me this morning. P. M. Preached---Baptized two young ladies. Hand of fellowship to four new members.---
- SUNDAY, AUG. 10. Bro. D. C. Haynes preached for me this forenoon, and Bro. L. F. Beecher this afternoon. In the evening attended a Union S[unday] Sch[ool] Concert at Free St. Church, and made an address.
- MONDAY, AUG. 11. Officiated at funeral of Miss Mary E. Knowles, aged 14.
- TUESDAY, AUG. 12 - WEDNESDAY, AUG. 13. Attended Commencement at Waterville.
- SATURDAY, AUG. 16. Officiated at funeral of Mrs. Fanny Hayes, 72.
- SUNDAY, AUG. 17. Preached at home this morning---in the afternoon at Free St. Church.---
- MONDAY, AUG. 18. Boat for Boston.
- TUESDAY, AUG. 19. Cohasset, with friend Wm. H. Shailer and others.
- SATURDAY, AUG. 23. Malden and Brookline.
- SUNDAY, AUG. 24. Preached this p.m. for bro. Shailer.
- MONDAY, AUG. 25. Portland again.
- TUESDAY, AUG. 26. Off to Auburn to attend Cumberland Baptist Association. 4
- WEDNESDAY, AUG. 27. Preached this evening before the Association.
- THURSDAY, AUG. 28. Returned to Portland.
- SATURDAY, AUG. 30. Officiated at funeral of Mary L. Williams, 13 months.---
- MONDAY, SEP. 1. Church this evening elected three deacons.---
- SATURDAY, SEP. 13. Officiated at funeral of Mrs. Emma Shaw, aged 50.
- SUNDAY, SEP. 14. Preached this morning---Rev. J. W. Parker preached for me in the afternoon.
- TUESDAY, SEP. 16. Officiated at funeral of Capt. Soule's infant.---
- WEDNESDAY, SEP. 24. Ordination of Mr. Asa Dalton, at Augusta, over the First Church. Delivered the Charge to the Church. Preached in the evening. 5
- THURSDAY, SEP. 25. Returned. This evening, at 25 minutes before eight o'clock, Mr. Joseph B. Brockway, my late wife's 6

DIARY NOTES

1. "The Rev. Alpheus Geer took charge of St. Stephen's Church in East Had-dam September 1, 1844, having been formerly called by the Vestry of the parish. He resigned the parish April 12, 1852." — St. Stephen's Episcopal Church.

2. Scott was evidently unaware of the somewhat unusual standing of this bride. Eliza W. Emery (b. 1820), the daughter of Thomas Emery of Buxton, Me., where he was a prominent farmer and lumberman, was married at the age of sixteen to Washington Kimball. Their first son was born a year later, their second followed before the mother's nineteenth birthday. A divorce probably followed because "by an act of the Maine legislature the surnames of the---children were changed from Kimball to Emery." The mother also evidently resumed her maiden name. She was thirty-one when she married Joseph G. Steele. — Rufus Emery: ---Descendants of John and Anthony Emery---, part II, 338, 379.

3. Benjamin Larrabee was the founder of a large family, many members of which lived in Portland. — Willis: op. cit., 818.

brother-in-law, departed this life at my house. He and Mrs. Brockway have been with me since the middle of May.

FRIDAY, SEP. 26. A funeral prayer was offered by Rev. Mr. Eaton, at 5, this p.m.; and at 7, we (Mrs. Brockway and son and myself) took the steam-boat for Boston, — starting to convey Mr. Brockway's remains to E. Haddam, Ct., for interment.

SATURDAY, SEP. 27. Reached E. Haddam this afternoon, via Hartford.

SABBATH, SEP. 28. Rev. Mr. Gear, of the Episcopal Church, officiated at Mr. Brockway's funeral. — In the afternoon, I crossed the river to Haddam, and arrived in time to join in celebrating the Lord's Supper. — Preached there in the evening in the old red school-house.

MONDAY, SEP. 29. Visited about in Haddam, and went to my late wife's birthplace for the first time. Saw many of her connections. Sad and yet pleasant. P. M. Took boat for New York.

TUESDAY, SEP. 30. Reached New York and this p.m. left for Boston.

WEDNESDAY, OCT. 1. Reached Boston. Brookline & Newton Centre.

THURSDAY, OCT. 2. Brookline — Boston — Malden.

FRIDAY, OCT. 3. Returned to Portland. A lonely house — my two children, domestic, and myself. The Lord make me grateful for all his mercies, and sanctify to me all his judgments!


SUNDAY, OCT. 5. Preached twice.---This Sabbath begins a third year of my pastorate in Portland. "Hitherto hath the Lord helped me."

THURSDAY, OCT. 9. United in marriage Mr. Joseph G. Steele and Miss Eliza W. Emery. \$3.

SUNDAY, OCT. 12. Preached twice at Lewiston Falls. On account of my having failed to receive a letter from Br. Knox, he was not at home, and my flock were left without a shepherd.

MONDAY, OCT. 13. Cumberland Ministerial Conference at Lewiston Falls.

SUNDAY, OCT. 19. United in marriage Mr. Henry T. Bragdon and Miss Amsa M. Knights. \$3.---

 TUESDAY, OCT. 21. Left Mr. Larrabee's house, and entered Capt. J. Gordon's.---

MONDAY, OCT. 27. Started for Fall River to attend the Mass. Baptist Anniversaries. Lodged at Bro. Shailer's, Brookline.

TUESDAY, OCT. 28. Fall River. P. M. Anniversary of New England Sunday School Union. Made an address about 20 minutes long on the following resolution: — "Resolved, that in the work of Sunday Schools, it becomes the churches to rely less on outward machinery, and more on divine influences." Well received — may it do good.

WEDNESDAY, OCT. 29. Took the track eastward again. Lodged in Brookline. Conducted the prayer-meeting. Bro. Shailer

DIARY NOTES

1. This is perhaps a veiled reference to the fact that less than four months after the death of his first wife Scott had settled upon the choice of his second, perhaps the more readily understandable in view of Martha's saying to him on her deathbed, "You will need a companion, and I hope you will find one as soon as you feel free to do it." Certainly this was an important event in Scott's life for he marked this entry with the printer's mark, a pointing hand, that he used no more than a score of times in all the years he kept his diary, and always for matters that were of special importance to him.

Scott may have met Catharine Frances Seaver of Brookline as early as the winter of 1839, when he conducted a school in her village. It is more likely, however, that his acquaintance with her dated from the previous summer's outing to Cohasset with his friend Shailer "and others." If this was the case Scott had probably developed the acquaintance rapidly on the occasions of his two later visits to Brookline that fall. It is quite possible that he discussed with Shailer his need for someone to take Martha's place as his wife and to be a step-mother to his children, with the result that Shailer introduced him to a suitable young — but not too young — member of his own church.

Most of Scott's second courtship, like his first, is unrecorded in his diary. He did, however, make a memorandum of the letters he wrote while he was abroad in 1852 and this memorandum shows that he wrote "Miss S." seven times, which was more often than he wrote any of his other correspondents.

Catharine Frances Seaver (1824-1903) was the daughter of Charles Seaver and his first wife, Susan Catharine Vose. Both her parents died before her eleventh birthday. She and Scott were married Sept. 6, 1852. — Diary, June 6, Aug. 19-23, Oct. 1-2, 27-29, 1951; memoranda attached to diary; family records in the keeping of RES.

2. Alfred Colburn (1815-1892) was in the same class as Scott at Newton but did not graduate. He held a number of Baptist pastorates in New England between 1842 and 1877, when he retired from the ministry to spend the last years of his life at Worcester. At the time Scott mentioned him Colburn was temporarily without a charge. — Pierce, 56.

3. This entry, like that of Oct. 30, 1851, strongly suggests that Scott was courting Miss Seaver. Note that he journeyed from Portland to Brookline with no other object than to make a "pleasant visit."

4. Neal Dow (1804-1897), temperance reformer, was elected mayor of Portland in 1851. In that year he helped to put through a law designed to drive the liquor traffic from the city and, despite opposition, summarily put it into effect. "His hostility to slavery was second only to his hatred of the liquor traffic." — Columbia, 519; DAB, 411-12.

5. Scott did not adhere to this strictly, as subsequent pages of his diary show.

seriously sick.



THURSDAY, OCT. 30. Had a very important, interesting, and satisfactory interview with a dear friend. The Lord be my guide!

FRIDAY, OCT. 31. Returned to Portland, with Mrs. Brockway in my company. She will remain with me for some time. Her son is with me also — Charles.---

TUESDAY, NOV. 11. Officiated at funeral of Mrs. Sarah W. Goodhue, aged 52.

THURSDAY, NOV. 13. United in marriage Mr. Samuel S. Polister and Miss Sarah F. Fickett. \$3.---

SUNDAY, NOV. 23. Preached this p.m.---Bro. E. G. Sears in morning.

TUESDAY, NOV. 25. Officiated at funeral of Mrs. Nancy Russell, aged 36.

THURSDAY, NOV. 27. Thanksgiving. Preached---Dined with my family at Mr. Radford's.

Evening. United in marriage Mr. Ivory Hazelton and Miss Jane Richards. \$2.

SUNDAY, NOV. 30. Rev. Alfred Colburn, Corresponding Secretary New England Sabbath School Union, preached for me to-day. In the morning to the children.

THURSDAY, DEC. 4. United in marriage Mr. Orlando M. Marrett and Miss Louisa O. Small. \$5.

SATURDAY, DEC. 6. Officiated at funeral of Mr. Charles Morse, 20.---

WEDNESDAY, DEC. 10. - FRIDAY, DEC. 12. Brookline. Pleasant visit.

SATURDAY, DEC. 13. Returned homeward as far as Saco, where preached three times on exchange with

Rev. N. M. Williams.

MONDAY, DEC. 15. Portland.

TUESDAY, DEC. 16. United in marriage Mr. Henry L. Carter and Miss Harriet A. Norton. \$3. After which officiated at funeral of two children of Capt. Newbegin — Theodore C. (2 years 7 months) and Charles W. (10 months.)

SATURDAY, DEC. 20. Officiated at funeral of Mrs. Jane Persons, aged 43.

SUNDAY, DEC. 21. Preached three times.---Evening, repeated Thanksgiving Sermon. Good audience — Mayor Neal Dow present.

WEDNESDAY, DEC. 24. United in marriage Mr. Nathl. B. Welsh & Miss Olive G. Shepherd. \$2.

SUNDAY, DEC. 28. Rev. N. W. Williams preached for me. Have been unwell for a few days past. Bad cold and bilious difficulty.

. . . 1 8 5 2 . . .



Memoranda of preaching, marriages, funerals, &c. discontinued in this and entered in a new book.

DIARY NOTES

1. John Preserved Hunting (or Huntting), M.D., (1842-1902) had a varied life. He attended Bangor Theological Seminary two years, then transferred to Newton, graduating there in 1850. He was in charge of a Baptist church at Parsonsfield, Me., from 1851 to 1854. Ill health caused him to resign. Upon recovering he became a Seventh Day Baptist, entering the home mission field for that denomination. His teaching and preaching tours took him to Ohio, New York and North Carolina, while his practice of medicine carried him to Illinois and Iowa. The last fourteen years of his life were spent in Alfred, N. Y., a center of Seventh Day Baptist activities. — Pierce, 68; Cathcart, 1043.

2. John R. Adams (1802-1866), a graduate of Yale and of Andover, was a man whose "ministerial service was outstanding, his Gorham pastorate, from 1847 to 1858, receiving especial commendation." Adams served as a chaplain throughout the entire Civil War, being connected with the Fifth Maine and the 121st New York regiments. Speeches and letters of his during this period were published. "They have the point of view of Lincoln, whom Dr. Adams greatly admired." — First Parish Congregational Church, Gorham, Me.

3. Sarah Hitchings (b. 1795) was the daughter of James Hitchings and his wife Susanna. She was therefore, strictly speaking, a step-sister of Scott rather than a sister-in-law. Her birthplace was Malden. — Corey: op.cit., 41.

4. Passengers in the Western Star, for Liverpool, were: Messrs. Hugh O'Hutton, Henry Schmidt, Mrs. Schmidt, Masters Wm. Schmidt, A. R. Schmidt, Henry Seager and Josiah H. Tappan of Boston; Rev. W. H. Shailer of Brookline; Jacob R. Scott of Portland; Wm. Brown of Philadelphia; Joseph H. Alben of Louisville; Mrs. A. H. Knowles (Captain's wife) and child; Dr. Geo. E. Cowhurst and 63 in the steerage. — Boston Evening Traveller, Apr. 7, 1852, 3.

Allen H. Knowles of Yarmouth, Mass., was also master of Chariot of Fame and Southern Cross. — American Antiquarian Society.

5. According to a family tradition — or rumor, to be more accurate — the money to pay for Scott's trip to Europe was a gift from Catharine F. Seaver, q. v. By his own reckoning his expenses, including the care of his children, were close to \$600. — Memoranda attached to Diary.

- MONDAY, JAN. 5. Annual church fast. Meeting good, though thinly attended, on account of stormy weather.
- FRIDAY, JAN. 9. Officiated in Gorham, at the funeral of Mrs. Mary Huntting, wife of Rev. J. P. Huntting, of Parsonsfield, Me., and daughter of Rev. Dr. Lord, of this city, 27 years. 1
- TUESDAY, JAN. 20. To Brookline.
- FRIDAY, JAN. 23. Returned.
- SUNDAY, JAN. 25. Preached three times, on exchange with Rev. Mr. Adams, (Congregationalist) of Gorham, Me. 2
- WEDNESDAY, FEB. 18. Spent the day in an ecclesiastical council on the recognition of the 3d Baptist Church of Portland, and of the Pastor, Rev. Samuel E. Brown, late pastor of Christian Church in Temple St. Evening. Preached in public Services of Recognition.---
- MONDAY, MAR. 8. Started for Brookline. Arrived in the afternoon. My little son Shailer in company.
- WEDNESDAY, MAR. 10. Evening. Preached for Bro. Shailer. Suffered much from bile in nostril.
- FRIDAY, MAR. 12. Returned to Portland, having my sister-in-law, Miss Sarah Hitchings in company. 3
- SATURDAY, MAR. 13. Went to Paris, Me., to preach for my afflicted brother Davis.
- SUNDAY, MAR. 14. Preached twice.
- MONDAY, MAR. 15. Returned.
- WEDNESDAY, MAR. 31. Left Portland. GOD keep and bless all. Brookline.
- THURSDAY, APR. 1. Boston, preparing.
- SUNDAY, APR. 4. Preached in Brookline in the morning, and at Dr. Sharp's in Boston in the afternoon, and made five minor addresses, besides walking from Boston to Brookline.
- THURSDAY, APR. 8. Started for Liverpool in Ship Western Star, Capt. A. H. Knowles. Got under way about 3 p.m. Accompany my friend Shailer of Brookline. 4
- THURSDAY, APR. 22. Just a fortnight out. Lat. 42°49 m. Long. 39°13 m. — just about half the distance to Liverpool. Have had hardly 48 hours fair wind. Had a gale on the second day out, which made all the passengers sick enough; and which was thought severe, but we have since (sixth and tenth and eleventh days out) had two hurricanes of a truly terrific kind. Have not yet had a comfortably warm day. Winds prevailing from the east and N. E. Saw a shoal of blackfish day before yesterday. Three barks today, and one ship. 5

About twenty passengers in cabin and fifty in steerage.

Getting on sea-legs. Nautical terms. Halliards tub. Sharp and obtuse angles. Fourth mate.

The first Sabbath out was a beautiful day.---I enjoyed it much but had to do penance afterwards. Walked nearly the whole day on the poop deck, and was in a flow of pleasurable

DIARY NOTES

1. A then current expression, meaning "to see all that is to be seen". — R. H. Thornton: American Glossary, I, 286-7.

2. While he was a student at Brown Scott wrote a paper in defense of the Tories who took part in the American Revolution. Even though the paper may have been prepared as an assignment for a debate the concluding paragraph shows clearly how Scott himself felt about the land he was about to visit.

"The tories, either by birth or descent, were Englishmen.---The ivy entwines not more closely about the gnarled oak than did their affections about England.---They called England their 'home'. And might they not exult in such a home? England! There is a charm in the very name. Even at this remote period, the spirit of my fathers kindles in my bosom; and at the distance of five generations, I am proud to hail her as my mother land." — The Tories of '76, MS in the keeping of RES.

3. A remarkable cemetery is St. James's at Liverpool, which is situated in a deserted quarry. "The face of the eastern side of the quarry is traversed by ascending gradients off which open catacombs formed in the living rock,—a soft sandstone; the ground below is planted with trees, amongst which stand hundreds of gravestones. The main approach on the north side is through a funnel, above which, on a projecting rock, stands the cemetery chapel." — Encyc. Brit. 1911, V, 659.

4. John Angell James, q. v., was the minister at the independent chapel at Carr's Lane, Birmingham. — Encyc. Brit. 1911, III, 985.

5. Scott contributed fourpence to the Electroplate Sick Fund. — Accounts, n. p.

excitement. Have since then seen the sea in almost every phase, and take the measure of the elephant's proboscis to my perfect satisfaction. How gratefully will fall on my ears the sound of "Land O!"

FRIDAY, APR. 23. Wind came around W. Ship and brig.
SATURDAY, APR. 24. Lat. 45.22. Long. 33.32. Make 170 miles. Interest in daily reckoning. Largest day's work since leaving home.

Nature of faith illustrated by our confidence in ship, officers and nautical instruments.

Saw the spouting of a whale at a distance.
SUNDAY, APR. 25. No Sabbath aboard ship. This my third at sea. As on the two former, have distributed tracts, which were gladly received and apparently read with interest.

To-day's reckoning (12,m.) shows us 1200 miles from Liverpool. P. M. Going 10 & 12 knots---

Saw a whale this afternoon.

The Lord make this a good Sabbath to my church, and to his people everywhere!

MONDAY, APR. 26. Lat. 47.74. Long. 26.42. 18 days at sea. Distance made last 24 hours, 210 miles. 985 miles from Liverpool.

TUESDAY, APR. 27. Lat. 49.08. Long. 21.13. Made 240 miles. Another whale & shoal of blackfish.

WEDNESDAY, APR. 28. Made 202 miles.

THURSDAY, APR. 29. About the same distance as yesterday. Whales and porpoises. This evening, as we are taking leave of the Atlantic, a most lovely one, and the only such we have had since our departure. Moonlight on the ocean. Splendid appearance of the ship under full sail. Bengal lights.
FRIDAY, APR. 30. Made land off the coast of Ireland a little E. of Cork, at about $\frac{1}{2}$ past 2, p.m.

WEDNESDAY, MAY 5. After baffling about in the channel ever since making land, the steam-tug took our ship up to Liverpool, and this morning we set foot on English soil, having made the passage in 27 days, which, considering the head-winds and calms we have encountered, a quick one. The Western Star has arrived ahead of all other vessels that sailed about the same time from America. — Put up at the Grecian Hotel. — P.M. Strolling about the town. Visited the cemetery, which [is] excavated out of a ledge, and is a truly interesting place. Custom House. Exchange. Nelson's Monument. Docks.

THURSDAY, MAY 6. Chester. Races. Cathedral. Walls. Antiquities. Beautiful country. In to Birmingham, where arrived late in the evening.

FRIDAY, MAY 7. Birmingham. Beach's hotel. Jaunt. James's chapel. Electroplate show-room and works. Papier maché ditto. Left for London; arrived at $8\frac{1}{2}$ p.m. Stroll by gas

1. William Brock (1807-1875), a Baptist minister, was pastor of Bloomsbury Chapel from 1848 to 1872. As early as 1834 he advocated abolition of West Indian slavery; many of his published works were controversial. Brock toured the United States in 1866. He was the first president of the London Association of Baptist Churches as well as president of the Baptist Union of Great Britain and Ireland. — Concise DNB, 147.
2. Edward George Geoffrey Smith Stanley, 14th Earl of Derby, (1799-1869) was a British statesman who headed two short-lived ministries. — Same, 1235; Columbia, 490.
3. Abbott Lawrence (1792-1855), a cotton manufacturer of Lowell, Mass., became minister to Great Britain in 1849, serving for three years. The town of Lawrence, near Lowell, is named for him.
4. Joshua Butters Bacon (1790-1863), of Boston, "went to England to introduce the printing of postage stamps. In this business he was quite successful," carrying it on until the government took it over. He died in London. — T. W. Baldwin: Michael Bacon---and His Descendants, 264-5.
5. Probably Robert Cecil (1748-1810), an evangelical preacher who enjoyed much popularity in and near London. — Concise DNB, 219.
6. Baptist Wriothlesley Noel, D.D., (1799-1873), whose first twenty years in the ministry were spent in the Church of England, became a Baptist in 1849. As a preacher he early won distinction, "his Sunday services [being] thronged with eager hearers." He was appointed as one of Queen Victoria's chaplains but necessarily relinquished the post when he became a Baptist. Two of his books present his reasons for making the change. From about 1849 to 1868 he was pastor of the Baptist chapel in Gray's Inn Lane, also called John Street. — Burrage: Hymn Writers, 164-6; Brown, 1148; Baptist Magazine, ser. IV, XV (Dec. 1852), 787, 794.
7. Hugh McNeile, D.D., (1795-1879), canon of Chester from 1845 to 1868 and afterwards dean of Ripon, was the incumbent of St. Jude's, Liverpool, from 1823 to 1864. He was a strong evangelist who had a great influence on political matters as well as in the church. He maintained that "God, when he made a minister, did not unmake a citizen." — Encyc. Brit. 1947, XIV, 596; Concise DNB, 823.
8. Mrs. Bacon, before her marriage in 1817, was Sarah Ann Perkins of Newburyport, Mass. — Baldwin: op. cit., 264.
9. Robert Jocelyn, third Earl of Roden, (1788-1870) was elevated to the peerage in 1821 as Baron Clanbrassil. He was Grand Master of the Orange Society, a Member of Parliament from Dundalk for ten years and a justice of the peace. He lost the last office after the Dolly's Brae riots of 1849. — Concise DNB, 692.
10. Sir John Dean Paul, second baronet, (1802-1868), a banker, may have been an admirable speaker but his conduct was other than admirable. As a member of the firm of William Strahan, Paul and Robert Makin Bates, which suspended payment in 1855, he was sentenced to fourteen years of penal servitude when it was proved that he and his partners had fraudulently disposed of their clients' securities. — Same, 1013.
11. Scott's own early training in public speaking was received under William Gammell, q. v., who "believed in certain cardinal principles of good speaking, clear enunciation, sparing but appropriate gesticulation, and an earnestness strictly proportionate to the style of thought presented.---It was the training of common sense, aiming at no niceties of oratorical effect." Gammell insisted upon his students' giving great care to their work. His pupils "generally had the good sense" to realize that this was "not a captious but a discerning criticism --- working in their interests." — J. O. Murray: William Gammell---, 16.
12. On this day Scott bought both oysters and camomile pills — cause and effect? — Accounts.
13. This was the 58th meeting of the Society. The financial report showed that its income of £65,000 was less than its expenditure. — Baptist Magazine (July

light. Queen's hotel.

SATURDAY, MAY 8. First object seen from my window this morning, St. Paul's Cathedral, with its lofty dome.

Took up quarters at Mrs. Moore's, 5 Queen Street Place. Chrystal [sic] Palace. Hyde Park, and various sights.


SUNDAY, MAY 9. Attended church this morning at John St. Chapel (Baptist) and heard Mr. August. In the afternoon at Westminster Abbey, and heard a good sermon (bating somewhat on the score of sacramental efficacy) from Lord John Thynn. ---Evening. Heard at Bloomsbury Chapel Rev. Mr. Brock — a strong faithful preacher. 1

MONDAY, MAY 10. British Museum. Parliament House. Westminster Abbey, with a verger for a guide. Saw the Lords entering house of Lords — among them Lord Derby, the premier. A great day. Also Whitehall (Charles I) and Buckingham Palace. 2

TUESDAY, MAY 11. Mr. Lawrence's (American Minister). Tower. Thames Tunnel. Took tea at Joshua B. Bacon, Esq.'s, 23 Percy Circus; after which went to St. John's Church (Cecil-Wilson — Noel — Thos. Nolan) and heard Rev. Hugh M'Neale, of Liverpool, Hon. Canon of Chester, preach the annual sermon before the Protestant Association. --- Toleration. --- Mr. M'Neale's reputation is evidently not undeserved. — The Bacons. 3
4
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637
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WEDNESDAY, MAY 12. Attended Anniversary of Protestant Association in Exeter Hall. Great meeting. Earl of Roden in the chair. He spoke. Also, Sir John Paul (admirable), Rev. Thos. Nolan, Rev. C. Prest, Rev. Dr. M'Neale, (very eloquent) and others. The English beat us at platform speaking all hollow. Astonishing enthusiasm. — P.M. Mrs. Howe, Rev. Mr. Sammers's daughter, took tea at Mrs. Moore's this afternoon. 9
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THURSDAY, MAY 13. Anniversary of London Missionary Society at Exeter Hall. Lord Mayor of London presided, and made two speeches. Heard Rev. Mr. Halley of Manchester make a good speech. Also Rev. Dr. Cox of Hackney, and Rev. John Angell James. Mr. James is a handsome speaker, and the spirit of his address was excellent. This meeting far below that of yesterday in spirit and display of ability. The Report, read by Rev. Dr. Tiedman, was able and showed the Society to be doing a good and prosperous work. 13314
15
16
17

 This is her Majesty's birth-day. Flags are flying and bells chiming. She has held a drawing room at St. James's Palace. On her way thither and also on her return, I had the gratification of seeing her and her consort. The display of troops, carriages, equipages and dress perfectly dazzling. 18
19

FRIDAY, MAY 14. St. Paul's — a wonder full of wonders. Chanting of service. Ascended into the ball just below the cross on the top. — Royal Mews, or Queen's Stables. 100 horses, and variety of carriages, including the ancient and splendid state carriage in which she goes to open and pro-rogue parliament. Had another and fine view of Prince Al-

1852), 443.

14. The Right Hon. William Hunter of Coleman Street was Lord Mayor of London in 1852. — Encyclopaedia Britannica Research Service.

15. Robert Halley (1796-1876), a non-conformist divine and historian, was a minister at Manchester. — Concise DNB, 557.

16. This was the same Dr. Cox who visited Brown while Scott was a student there. — Diary, May 24, 1835.

17. John Angell James (1785-1859) held honorary doctorates of divinity from Glasgow, Princeton and Jefferson but modestly declined the use of the title. For 56 years he was a dissenting preacher at Birmingham, also taking part in the city's public affairs. His book, An Earnest Ministry, was reputed to be the most notable volume on the subject that was written in his generation. — Homiletic Review, LXXXII, #4 (Oct. 1921), opp. 261.

18. Victoria, queen of England, (1819-1901) was actually born on May 24 but probably in 1852, as now, the sovereign's birthday was celebrated on a date chosen arbitrarily. Victoria's reign extended from 1837 to 1901.

19. Prince Albert of Saxe-Coburg (1819-1861), who "filled a difficult position with discretion and dignity," did not receive the actual title of Prince Consort until 1857, seventeen years after his marriage to Queen Victoria. The queen's "devotion to Albert---was very deep and the royal family was a model of domestic propriety." — Columbia, 35, 1841.

1. (Opposite page.) John Bunyan (1628-1688), author of Pilgrim's Progress, "the best known allegory in the English language." — Same, 256.

2. Isaac Watts (1674-1748), an English dissenting minister, was the author of hymns "that may be considered the foundation of English hymnody." — Columbia, 1875-6.

3. At one of the three services he attended this day Scott made the only church contribution (sixpence was the amount) that he recorded in the course of his trip to Europe. — Accounts.

4. Edward Bean Underhill, LL.D., (1813-1901) was the author of several biographies of Baptist missionaries and of one of Roger Williams. He was a Baptist layman who for many years had a prosperous grocery at Oxford. Upon his retirement from business in 1843 he became increasingly active in denominational work, being one of two secretaries of the Baptist Missionary Society for 23 years and its sole secretary for the next seven. He was elected president of the Baptist Union in 1873. — Concise DNB, sup., 118; Cathcart, 1164, 1253.

5. Erastus Willard (1800-1871), a graduate of Waterville who later attended Newton, was "a decided and positive man---endowed with genial wit and poetic fancy." "His great work was in France, as superintendent of the mission and theological instructor,---His long residence abroad and his retiring disposition prevented him from being widely known; but---those who knew him well counted him among our very foremost men." Willard's first term of service in France began in 1835 when he, with Isaac Willmarth, started a mission school and seminary at Douay. Ten years later, broken in health, he returned to America. After a period of rest he was able to return to France but he found much of his previous ten years' labor undone by neglect. Patiently he rebuilt it and patiently he continued his work in France until 1856, when he returned to America to enter a completely different mission field, working among the Ottawa Indians of Kansas. The closing years of Willard's life were spent as the pastor of Baptist churches in New Hampshire and New York. — Cathcart, 410-1, 1245; Pierce, 40; Gannell, 267, 269, 275.

6. Probably bankers. Rufus Lane, q. v., advanced money to Scott at an early date. — Diary, Oct. 16, 1844.

- bert. Saw the House of Lords and the House of Commons in session.
- SATURDAY, MAY 15. Bunhill Fields Cemetery. Graves of Bunyan and Isaac Watts. Zoölogical Gardens. Smithfield Market and St. Bartholomew's Hospital. Betting offices. 182
- SUNDAY, MAY 16. Morning. Heard Baptist Noel. --- P.M. Temple Church. Evening. French Protestant Church. 3
- MONDAY, MAY 17. Greenwich. Painted Hall. Chapel. Old pensioners at dinner. Saw in the bedroom of one of the pensioners two cards stuck up, one inscribed — "Prepare to meet thy GOD"; the other — "Christ is all in all."
- TUESDAY, MAY 18. Called on Mr. Underhill, one of the Secretaries of the London Baptist Missionary Society, and on Mr. Levin. — Heard at St. Margaret Lothburg Church, Rev. Mr. Melville. --- 4
- WEDNESDAY, MAY 19. Left London for Paris, via Dover and Calais. Passed the night with Bro. Willard, our Missionary at Douai. Ramparts — Ordnance founding. English College, where Douai translation of the Bible was made. 5
- THURSDAY, MAY 20. Left our hospitable friends in Douai, and reached Paris between 3 and 4, p.m. Quartered in Hotel de Wagram, Rue de Rivoli, directly opposite the gardens of the Tuilleries.
- FRIDAY, MAY 21. Called on Messrs. Lane, Lamson & Co. Visited the Louvre, Notre Dame, &c. and went in the evening to Mr. Consul Goodrich's reception party. Retired late and fatigued. Met at Mr. Goodrich's Rev. J. S. C. Abbot. 6
- SATURDAY, MAY 22. Jardin des Plantes. Dined with Mr. Lamson at Westminster Hotel. Called on Prof. Gammell, who returned the call, but have not seen each other yet. 7 (see over)
- SUNDAY, MAY 23. Attended church at Episcopal church. Prof. Gammell called at our hotel in the afternoon, and stopped a long time. A Parisian Sabbath strikes a New Englander very strangely — a perfect holiday, and far enough from being a holy day. 8
- MONDAY, MAY 24. Père la Chaise. Notre Dame de Lorette. 9
- TUESDAY, MAY 25. St. Roch. Bibliothèque, 975,000 vols. Stamp Office. Bank. Bourse. L'Eglise des Petits Freres. Jardin des Plantes. Pantheon. L'Eglise de St. Sulpice. Beaux Arts. Luxembourg. L'Eglise de Ste. Geneviève. Pascal's Epitaph. St. Germain des Prés. Place de la Victoire. Corn Office. (All under the guidance of Mr. Sam. Dennison.) 10
- WEDNESDAY, MAY 26. Versailles. A great day under Mr. D[ennison]'s conduct. Went through including the Trianons.
- THURSDAY, MAY 27. Finished up the Louvre. Murillo's Assumption of the Virgin. Recently added. Bought at sale of Marshal Soult's collection, at expense of about 600,000 f. 11
- L'Eglise St. Germain l'Auxerrois.
- FRIDAY, MAY 28. La Chapelle St. Ferdinand, where the Duc d'Orléans died. Exposition des ouvrages des Artistes Modernes at Palais Royale. Had a pleasant interview with Mr. Rives, the American Minister.
- SATURDAY, MAY 29. Sam. Dennison duce, we (self and Messieurs Shailer and Josiah S. Tappan) went to St. Cloud, af- 12

7. Samuel Griswold Goodrich (1793-1860), a strong Federalist, was American consul at Paris from 1851 to 1853. He was the creator of Peter Parley, a fictional character intended to uplift and inspire the children of his era.

8. William Gammell, LL.D., (1812-1889) was well known to Scott although this is the first time his name appears in the diary. Gammell graduated with highest honors from Brown in 1831 and immediately accepted an appointment to the faculty. It was he who taught Scott's class as freshmen and he who prepared the class for its commencement exercises. His biographies of Roger Williams and Samuel Ward brought him a request from the American Baptist Missionary Union to prepare a history of the denomination's missions. The work which resulted, History of American Baptist Missions (1849) was "a model of its kind." He remained on the faculty at Brown until 1864, after which he devoted himself to public service. The variety of this latter endeavor is indicated by some of the offices he held: trustee of Butler Hospital for the Insane (fourteen years), director of the Providence Athenaeum (22 years), president of the Rhode Island Bible Society (fifteen years), vice president of the American Bible Society (five years), trustee of Brown (nineteen years), director of the Providence National Bank (25 years) and an officer of the Rhode Island Historical Society for a long term. Upon his death he left \$10,000 to his university for the purchase of books on United States history.

At the time Scott saw him in England Gammell was nearing the close of a year's holiday abroad. In September, 1851, he married as his second wife Elizabeth Amory Ives and sailed for Europe. They travelled extensively, returning to America by way of England and Scotland in August, 1852. — Brown, 4, 16, 35, 144; Cathcart, 432-3; Murray: op. cit., 7-9, 26-8, 30-40, 54-66.

9. For a seat in church this Sunday Scott paid one franc. — Accounts.

10. Throughout his travels, in America as well as in Europe, Scott seems to have made a special point of visiting cemeteries.

11. Blaise Pascal (1623-1662), French philosopher, scientist and mystic, is entombed at St. Étienne du Mont. Scott probably had in mind the odd history of the tomb's inscription when he made this entry in his diary. Translated from the original Latin, the inscription first read:

"Here lies Blaise Pascal---: after several years passed in strict seclusion and in meditation on the divine law, he completed this life happily and piously at peace with Christ---[in life] he chose beyond all else poverty and humility and [in death] he desired to be free from sepulchral pomp. But, on my part, I, Florinus Perier---husband of his sister, Gilberta Pascal, cannot concede to his vows and [therefore] I have placed this tablet as a marker for his grave and as a sign of our respect for him. Spare your laudations, to which he was always averse, and it shall be enough to urge Christians to the Christian duty of prayer for him and for those who are about to die."

This inscription was promptly effaced and replaced by another substantially the same except that it concluded, "Florinus Perier---has placed this tablet to signify his respect for him and so that it may encourage Christians in their Christian duty of prayer for him and for those who are about to die."

The third and final inscription was the one Scott must have seen. Almost 25 years after the scientist's death a tablet commemorating him, his sister Gilberta and his nephew Blaise Perier was erected. Of Pascal it said only that he was "of Clermont" and "was seized from life in the year 1662." Thus, at long last, Pascal's wish for simplicity was fulfilled. — Columbia, 1350; Emile Raunier: Épigraphier du Vieux Paris, III, 633-4 (translations from the Latin by F. W. Ramsey, Milton, Mass., and Miss H. F. North, assistant professor, Classics Department, Swarthmore College).

12. Nicolas Jean de Dieu Soult, duke of Dalmatia (1769-1851) was chief of staff under Napoleon in the disastrous campaign of Waterloo. He went into exile for a

ter which to Sèvres to see the famous porcelain manufactory with its splendid show rooms; — whence to Versailles and St. Germain. Splendid road and views between Versailles and St. Germain. Chateau Marly. Aqueduct that conducts water to the fountains at Versailles. Pavilion at St. Germain in which Louis XIV. was born. Superb prospect from terrace at St. Germain. Reason why Louis XIV. built Versailles and left St. Germain in disgust — sight of towers of St. Denis Church, where ancestors lay entombed, and where he must one day lie. — In the Church de Notre Dame at Versailles, saw a monument to James II, erected by George IV. of England. Rather strange that George IV. should be a Jacobite. — To-day had M. Arago pointed out to me. He has recently signalized himself by declining the oath of allegiance to Louis Napoleon.

(see
over)
1

SUNDAY, MAY 30. Attended service this morning at L'Oratoire.

MONDAY, MAY 31. Left Paris. Arrived at Dijon. Put up at L'Hotel du Parc. Rev. J. S. C. Abbot in company.

TUESDAY, JUNE 1. Detained on account of diligence being full. Visited Museum, gallery of paintings, churches, &c. Interesting old city. Capital of Burgundy.

2

WEDNESDAY, JUNE 2. Left Dijon at 7, p.m. Rode in diligence all night.

THURSDAY, JUNE 3. Reached Geneva at 3, p.m., having crossed over the Jura Mountains, and enjoyed much most delightful and diversified scenery. Geneva the most picturesque place I have ever seen. Hotel L'Ecu a model establishment.

FRIDAY, JUNE 4. Left for Chamonix at 7 a.m. where arrived at about 6, p.m. Glorious ride. Hotel Royal de l'Union.

SATURDAY, JUNE 5. Mont Blanc — fine view at 5, a.m. At 9, a.m. started with my companions on mule-back for Mer de Glace — a wonder of wonders. Reached hotel on return at a little after 2, p.m. Dined, and posted for Geneva, where arrived

SUNDAY, JUNE 6. at a little after 4, a.m. and took our former quarters at L'Hotel L'Ecu.

Saw much to interest in this trip to the mountain. Crentins.

3

Dinner at Hotel L'Ecu. Eleven changes. 1. Soup. 2. Fish. 3. Roast Beef. 4. Chicken pie a la mushrooms. 5. Veal and peas. 6. Asparagus. 7. Chicken and Salad. 8. Cherry Pie. 9. Ice Cream. 10. Cherries, Raisins, Bonbons, figs, cakes, cheese, &c. 11. Coffee.

MONDAY, JUNE 7. Left Geneva at 10 a.m. by steam-boat Aigle for Lausanne. Delightful Voyage. Arrived in about 3½ hours. Diligence to Yverdon. Arrived at about 7, p.m. Put up at L'Hotel de Londres.

TUESDAY, JUNE 8. To Neuchatel. Left Yverdon at 10¼ a.m. and reached Neuchatel about ½ past 1. By steam-boat on Lake Neuchatel. Left Neuchatel at 3, p.m., and rode by diligence, via Bienne (splendid view of Bernese Alps, including Jungfrau on the ascent just after leaving Bienne) to Basle. Beautiful approach to Basle. Fine cultivation of land. Reached Basle at about 5, a.m. Had paid for seats in the inter-

time but upon his return was made a marshal of France. His death at his castle, Soultberg, occurred about six months before this date, which accounts for his collection of art being dispersed.

13. Josiah S. Tappan, a young Bostonian, was a fellow-passenger of Scott's on the Western Star. — Boston Evening Traveller, Apr. 7, 1852, 3.

1. (Preceding page.) Dominique Francois Jean Arago (1786-1853), distinguished French physicist, "in the beginning of May 1852, when the government of Louis Napoleon required an oath of allegiance from all its functionaries, peremptorily refused, and sent in his resignation of his post as astronomer at the Bureau des Longitudes. This,---the prince president, to his credit, declined to accept." — Encyc. Brit. 1911, II, 313.

2. I. e., stage coach.

3. Cretins, who are stunted in mental and physical development, are a type of dwarf. Their retarded development is the result of insufficient thyroid secretion at a very early stage. "In some places, as parts of Switzerland, lack of iodine in the mother's diet results in cases of cretinism in children." — Columbia, 442.

1. (Opposite page.) Strasbourg or Strassburg was once the capital of Alsace-Lorraine. The cathedral, begun in 1015 and finished in 1439, is chief of its many notable buildings.

2. Maurice, Count de Saxe (1696-1750), marshal of France, is entombed in the Church of St. Thomas, Strasbourg. — Columbia, 1579, 1695.

3. Heidelberg is equally noted for its castle and its university. Had Scott's stay been longer he doubtless would have visited both. The castle, which he did see, was erected in the thirteenth century but time and war have reduced it to ruins.

4. Nicholas I (1796-1855), "the Iron Tsar," ruled over Russia from 1825 to 1855. "The great catastrophe of his reign was the Crimean war." Through his marriage to Princess Charlotte Louise, close ties were established between St. Petersburg and Berlin, which suggests why the two Russian princes were looking for wives in a German watering-place like Baden. — Columbia, 1267; Encyc. Brit. 1947, XVI, 417-9.

5. William I (1797-1888) was military governor of the Rhineland and Westphalia at the time Scott saw him. Later he assumed the regency of Prussia (1857-1861) and still later ascended the throne of Prussia. When, under Bismarck (his "masterful servant"), William was proclaimed emperor it was of a united Germany. — Encyc. Brit. 1947, IX, 726, XXIII, 613.

6. Frederick William IV (1795-1861), king of Prussia, ruled from 1840 to 1857, when he "succumbed to an incurable mental disease." He was childless and, as Scott noted, his younger brother was his heir. — Same, XVIII, 656-7.

7. Peter Paul Rubens (1577-1640) was a noted Flemish painter. He "left the world in the midst of his glory. Not the slightest failing of mind or skill can be detected even in his latest works, such as The Martyrdom of St. Peter at Cologne." — Same, XIX, 611-3.

8. Scott must have been misled by his guide, for Rubens was not born at Cologne although his parents lived there both before and after his birth. His actual birth-place was Siegen, Westphalia. — Same, XIX, 611.

9. The cathedral, or Dom, was completed in the nineteenth century. Its site is

ior of the diligence from Neuchatel to Basle but on account of choice seats being somewhat selfishly pre-occupied by fellow-travellers, concluded (Shailer & I) to take seats in the coupé, which are much more comfortable, and when engaged, command a considerably higher price; but found, on reaching Basle that we had nothing additional to pay.

WEDNESDAY, JUNE 9. Basle to Strasburg [sic]. Left Basle at 7½ a.m. Arrived at Strassburg (by railroad) about 9½ a.m. Cathedral. Saw the wonderful clock at noon. St. Thomas' Church. Marshal Saxe's Monument. Embalmed bodies of Count de Nassau-Saarbruck and daughter. Rings and jewels. Dined at Kehl on the opposite side of the river, and started for Heidelberg, where arrived at half past 9, p.m. Put up at Shrieden Hotel. THURSDAY, JUNE 10. Heidelberg. Visited Castle and Wolfsbrunner. Interesting. At 11, a.m. left for Castel, per railway, via Frankfort on the Main. Reached Castel at 3, p.m. Put up at Hotel Barth (excellent).

Yesterday, two sons of the Emperor of Russia were in the train with us. Also a Romish Archbishop. The Russians are said to be looking for wives in Baden.

Went over to Mayence this afternoon. A fête day of the Church. Went into the principal church — a fine building with splendid altars and fine old monuments and statues — and heard some grand congregational singing and part of a sermon in German. Afterwards strolled about the streets and outside the fortifications, where crowds of people seemed enjoying themselves.

FRIDAY, JUNE 11. Took steamer Prinz der Preussen for Cologne at 7½ a.m. The Prince of Prussia, for whom the boat was named, and who is brother to the emperor, and — I believe — heir-apparent to the throne, aboard. He went ashore at Coblenz. Good looking man of about 55 years. Scenery of the Rhine from a little below Mayence down to Bonn very grand and beautiful. I know not how many old castles. Occasionally a castle in repair. Fortifications opposite Coblenz extensive and impregnable. Water for three years and provisions for seven. Can contain a garrison of 20,000 men.

Reached Cologne at about half past 3, p.m. Took carriage and rode about the city. Visited the Cathedral and other churches. In St. Peter's saw Rubens' celebrated picture of Martyrdom of Peter. Font in which he was christened. Rubens' birth-place. House in which he was born. Cathedral begun in A. D. 1248, yet unfinished. Colossal. Jesuits' Church — one of the most beautiful we have seen. Bought a bottle of Cologne water for a present. Left Cologne for Aix la Chapelle, where took a stroll with a commissioner and saw the chief objects of interest. Hot Spring. Sensation made by our shawls. Well-built city. Apparently thriving. Stopped at Hotel Royal.

SATURDAY, JUNE 12. Off again. Liege. Louvain. Antwerp, on the banks of the Scheldt. Once contained 200,000 people, now about 80,000. Appears deserted; yet in good preservation. Took carriage and commissioners, and saw its principal attractions. Very strongly fortified. Docks built by

DIARY NOTES
(Continued from page 354)

that on which still earlier churches were erected, the first having been built in the ninth century. When it was ruined by the Normans another was built. This, in turn, was destroyed (by fire) in 1248 and the cathedral Scott was to admire centuries later slowly took shape in its place.

10. Eau de Cologne is the city's most famous product.

Like most travellers, Scott bought souvenirs to bring home. In addition to the toilet water he bought seven or eight pairs of gloves (then considered the gift par excellence from a man to a woman), an ivory memorandum, a card case, a toy, a writing case, two very inexpensive rings and a heart, a baton and a cham-
ois horn. For his own use, presumably, were other items: a valise and umbrella, hairbrush, cap, frock coat, shoes, hat and undershirts. The one item that is a complete puzzle is an expensive watch Scott bought in Liverpool just before starting home. One wonders if he spent over \$80, the price of this watch, for his own pleasure or if, as it seems more likely, it was designed as a gift for "Miss S." Whatever its destiny was, none of Scott's living descendants know anything about it.

11. Antwerp's population in 1851 was 95,000; in 1950 it was 262,000.

12. World War I proved conclusively and tragically that the fortifications, until then considered impregnable, were vulnerable. Ten day's bombardment by German artillery was enough to cause the fall of Antwerp.

1. (Opposite page.) The Cathedral of Notre Dame was the finest of the city's many fine churches.

2. Sir Anthony Van Dyck (1599-1641) ranks second only to Rubens as a Flemish artist.

3. Francois Duquesnoy (1594-1643), a Flemish sculptor, was also (and better) known as Fiammingo.

4. The bourse, or stock exchange, was destroyed by fire in 1858 but rebuilt in 1872.

5. Michel Ney (1769-1815?), marshal of France, was called by Napoleon "the bravest of the brave." He was condemned to death by the Chamber of Peers in the bitter days of Louis XVIII. — Encyc. Brit. 1947, IX, 645, XVI, 404-5.

A persistent but unproved legend is that Ney, with the collusion of the firing-squad that was to execute him, was not shot but was smuggled out of France, eventually finding refuge in America. Dr. E. M. C. Neyman of Indiana, who lived to celebrate his 100th birthday, claimed to be his son. — Salem (Ind.) Republican-Leader, Feb. 7 and Apr. 3, 1952.

6. The Maine Baptist Convention, which met at Belfast on June 15, 16 and 17, re-appointed Scott to the examining committee of the Maine Baptist Education Society, to which he had been named the previous year. He was absent in 1851, doubtless because of his wife's illness, and again in 1852, being then abroad. — Me. 27th, 26; Me. 28th, 29.

7. One-way passage, first cabin, was advertised at \$120. — Boston Evening Traveller, July 20, 1852.

8. Henry Cooke, D.D., LL.D., (1788-1868), "one of the most effective of Irish preachers and debaters," occupied a Presbyterian pulpit in Belfast from 1829 to 1868. — Concise DNB, 273.

- Napoleon, to accommodate a 1000 ships. Churches very magnificent. Cathedral of Notre Dame magnificent. Nave, Three aisles each side. Rubens' Descent from the Cross. In St. James's Church saw many fine pictures. Family tomb of Rubens. Van Dyck. Duquesnoy's marble statue of the Virgin. St. Paul's. Representations of Mt. Calvary, Purgatory, &c. outside of the church. Fine paintings inside. Bourse. — Left for Brussels, where arrived late enough to be glad to go to bed. Put up at Hotel de Saxe.
- SUNDAY, JUNE 13. Brussels.
- MONDAY, JUNE 14. Field of Waterloo. Old guide of Marshals Soult and Ney for guide. P.M. Left for England via Ostend and Dover. Reached ~~Dover~~ after midnight, and a severe passage, in which I suffered much from sea-sickness and other inconveniences.
- TUESDAY, JUNE 15. Reached London at about 1, p.m. At Mrs. Moore's again.
- WEDNESDAY, JUNE 16. Called on Mr. B. F. Randall.
- THURSDAY, JUNE 17. Visited Windsor Castle.
- SATURDAY, JUNE 19. Started for Isle of Wight this afternoon. — Southampton — Cowes — Newport.
- SUNDAY, JUNE 20. Walked to Arreton. Grave of Dairyman's daughter. Attended service in the church. Walked to Ryde, by mistake. Queen's hotel. Rode to Brading Church, and saw grave of Little Jane, the Young Cottager. Welshman near Ryde, "Why, GOD bless my soul, you speak English very well." — Mr. Ramsey's question — "how far is Massachusetts from Boston?" — Forgot to pay bill at the "Bugle" Newport. Sent amount by postman from Arreton.
- MONDAY, JUNE 21. Left for London, via Portsmouth. Arrived at 2½ p.m. Parted with Mr. Abbot at Portsmouth. He sails in the Washington day after tomorrow.
- TUESDAY, JUNE 22. London. Package of MS. Sermons at store window, marked — "30 original MS. Sermons for 30 shillings." — Dog cheap.
- THURSDAY, JUNE 24. Left London for Liverpool. "Funerals performed." Police of London. Cleanliness. Reliability of the tradesmen.
- FRIDAY, JUNE 25. Paid for passage home by the America (Cunard) to Boston, £25. At half-past 4, p.m. started for Dublin in steamer Duchess of Kent.
- SATURDAY, JUNE 26. Reached Dublin early this morning. Took a low-backed car, and with my companions drove through and about the city. Many fine buildings. Park, seven miles around. Stop at Imperial Hotel. Left in the afternoon for Belfast, via Drogheda, 113 miles. Arrived at about 10 p.m. Put up at Imperial Hotel, one of the best inns met with. Ireland the green isle. Mud hovels. General aspect of poverty, except in the larger places. Dublin makes a considerable show of wealth.
- SUNDAY, JUNE 27. Attended church this morning at Rev. Dr. Cooke's (Scotch Presbyterian) and heard an excellent discourse. In the evening, went to a Wesleyan Methodist Chapel, and heard one of the very best discourses I

DIARY NOTES

1. David Tappen Stoddard (1818-1857) was the missionary to whom Scott referred. He was the youngest of eight children and had several older brothers, the best known of whom, Solomon Stoddard (1800-1847) had died before this time. It may have been with another brother, Charles Stoddard, that Scott went sight-seeing, or perhaps with still another whose name is unknown to the editor. — DAB, XVIII, 52-3; New York Public Library card catalogue; J. P. Thompson: --- Rev. David Tappen Stoddard, 12, 19, 47.
2. Robert Stewart was made provost of Glasgow in 1851. — Encyc. Brit. Research Service.
3. The cathedral of St. Peter (York Minster) dates back to the twelfth century.
4. Thomas Raffles (1788-1863), one of the chief founders and organizers of the Lancashire Independent College, was the minister at Newington Chapel, Liverpool, from 1811 until 1862. — Concise DNB, 1081.

have listened to since leaving America. I make special note of the latter because I had on Saturday taken a prejudice against the preacher, from a somewhat effeminate and affected way he appeared to have. When I saw him in the pulpit I made up my mind to listen to a very feeble discourse, and was almost tempted to go out. But seldom have I had the pleasure of hearing a sermon more thoro'ly evangelical and instructive, with greater precision of thought and propriety of diction. After so many Sabbaths almost lost to me, so far as public services are concerned, it was refreshing to participate in such devotions as I have mingled in today in this seemingly unpromising corner of Christendom.

MONDAY, JUNE 28. Left the thriving town of Belfast this morning at 6, by the cars for Ballymena; thence by coach for Ballymony; thence by phaeton to Giant's Causeway. Took a guide and boat with four stout oarsmen, and visited the several points of interest. After which by outside (or low backed) car, proceeded to Port Rush, where we embarked on board Steamer Thistle for Glasgow.

TUESDAY, JUNE 29. Arrived at about 9, a.m. Put up at the George Hotel. Under the direction of Mr. Stoddard, cousin of Mr. Tappan, and brother of the missionary in Persia, saw the sights of Glasgow, — cathedral, university, necropolis, and various public buildings. Bells ringing merrily on the occasion of the Lord Provost's marriage.

WEDNESDAY, JUNE 30. From Glasgow to Bowling by steam-boat on the Clyde; thence by rail to Balloch, at the foot of Loch Lomond, where took steamer and traversed to Inversnaid; crossed over the mountains 5 miles afoot to Loch Katrine; whence by a little steamer to Trossachs, and by post to Callander. Have to-day seen some of the choicest of Scotch scenery, and must pronounce it very fine. Strolled out from Callander and saw a beautiful succession of cascades thro' a very wild and romantic passage of rocks — Brack Linn. Bagpiper. Children singing Gaelic songs.

THURSDAY, JUL. 1. Edinboro', via Stirling. Visited castles in both places; Holyrood Palace — Queen Mary's apartments, &c. Went to the top of Arthur's Seat (822 feet high). Strolled about the city. Stop at Gibb's Royal Hotel.

FRIDAY, JUL. 2. Took a carriage, and went out to Roslin Castle and Chapel. Exquisite. St. Giles's Cathedral, &c. Left Edinboro' for York, via Berwick on the Tweed, and Newcastle on Tyne.

SATURDAY, JUL. 3. Reached York at about 2, a.m., and put up at Winn's George Hotel — a very nice house. After a nap and breakfast, proceeded to the Minster, and enjoyed one of my finest treats in Europe, in surveying its grandeur and beauty. Also went to the Castle. Fine view of the surrounding country from top of the Cathedral. Left at noon, for Liverpool, via Normanton. Arrived at about 6, p.m., and repaired to the "Grecian".

SUNDAY, JUL. 4. Have this morning listened to Rev. Dr. Raffles, and seldom have I ever heard a sermon with more satisfaction. How little when a boy, all absorbed in the Mem-

DIARY NOTES

1. Hugh Stowell Brown (1823-1886), pastor at Liverpool for nearly 40 years, never lost his interest in the problems of laboring men. He himself worked for the Birmingham Railway from the time he was seventeen until he was twenty, and the experiences of those years left so deep an impression on him that when he later became a Baptist minister he directed much of his energy to workingmen's welfare. As an educational aid to those who were, at this period, largely deprived of schooling, he established regular Sunday afternoon lectures. Brown was a forthright man who "for plain, downright speech on prevalent social evils and common sins---could hardly be surpassed." --Same, 153; Cathcart, 145.

2. Dudley Castle, built in the eighth century, was a casualty of the Puritan Revolution, out of which Oliver Cromwell (1599-1658) emerged as Lord Protector of the Commonwealth of England. -- Columbia, 446, 528, 1458-9.

3. Samuel Johnson (1709-1784) and David Garrick (1717-1779) left Lichfield together in 1737 to seek their fortunes in London. Fame came to them both: to Johnson as a writer and lexicographer, to Garrick as an actor.

4. Great Barr, Staffordshire, was the seat of Edward Scott (1823-1863), commander in the Royal Navy. -- Encyclopaedia Britannica Library Research Service.

It is unlikely that this family was related to the American family of which the diarist was a member.

5. Menai Strait, a channel of the Irish sea, is traversed by Telford's suspension bridge, erected in 1825, and Stephenson's tubular bridge, which carries a railroad and was erected in 1850. The strait is three-quarters of a mile across at its widest point. -- Columbia, 1151 (Year 1938).

oirs of Spencer, did I dream of ever listening to the voice of the fascinating biographer and the surpassingly eloquent preacher.---Dignity, energy, pathos, -- in fine, impressiveness, the characteristics of Dr. Raffles's manner. Great refinement of thought and language. Very happy in scriptural and poetical quotation. -- Thought much of Spencer, for whom the original church on the spot was erected. Cenotaph to his memory in the vestibule.

Evening. Heard Rev. Hugh Stowell Brown, (Baptist.) An excellent expository discourse on 1 John 1:5-end. Took a stroll between $\frac{1}{2}$ past 9 and $\frac{1}{2}$ past 10, p.m., and saw hundreds of prostitutes and a very large number of men in a beastly state of intoxication. Police. Dignity of human nature.

MONDAY, JUL. 5. Accompanied Mr. Shailer to Wednesbury in Staffordshire County [sic], about eleven miles from Birmingham. Afternoon. Under the guidance of Dr. Hobbins, whom Mr. Shailer is visiting, and his brother-in-law, Mr. Wright, went to Dudley Castle, surveyed the extensive ruins, and strolled over the beautiful grounds. The Castle was battered and forced by Cromwell.

TUESDAY, JUL. 6. Made an excursion to Lichfield, the birth-place of Johnson & Garrick. Went through the beautiful cathedral---and returned to Wednesbury. In the afternoon, Dr. Hobbins took us in his phaeton to his father's residence about seven miles off, passing thro' on the way Sir Edward Scott's park. Had a fine opportunity to see a lark soaring, and of hearing his happy song. Saw genuine English life at Mr. Hobbins's. Delightful drive.

WEDNESDAY, JUL. 7. Went into Birmingham with Shailer. Returned. In the afternoon took leave of our kind and hospitable friends, and proceeded, via Chester, to Bangor in North Wales. Stopped at the Albion. Mr. Sewall and Mr. Weld, of Boston, whom we met at Chester, joined our company.

THURSDAY, JUL. 8. Visited the suspension bridge, and the Britannia Tubular Bridge over Menai Strait. Also Carnarvon and Conway Castles, and saw a number of other castles at a distance. Snowdon. View from the hill back of the Albion. Took the train, and got to Liverpool again. Met at Conway, Mr. Kendall, daughter, and Mr. Stone, just starting for Liverpool, on their return from a neighboring watering-place. Picked up Mr. Tappan also at Chester.

[Editor's note: At this point eight pages have been cut from the diary. The family tradition is that they were destroyed by the second Mrs. Scott. The salient facts of Scott's life for the period they cover can be gathered from sources of record; what is irretrievably lost is his own account of a decisive stage of his life.

The return trip from Europe was made in twelve days, less than half as long as the Western Star's time. A local paper reported, "The steamship America, Capt. Shannon, from Liv-

erpool, July 10, via Halifax, arrived at this port yesterday morning." — Boston Courier, Jul. 23, 1852, 2.

Scott was back in harness by Aug. 24, 1852, when he attended a meeting of the Cumberland Baptist Association at Brunswick. Two minor committee assignments were given him, one on the disposition of money, the other to supervise disbanding an inactive church at Cape Elizabeth. As usual, his chief contribution to the meeting was a sermon; his text was, "Let him that heareth say, 'Come.'" (Rev. 22: 17). — Cumberland 41st, 4, 5, 8.

. . . 1853 . . .

The following year Scott was called upon to make a most difficult choice, and it is not unlikely, because she wanted no intimate record preserved of it, that his second wife destroyed the pages telling of his struggle to arrive at a decision. The story is best told through contemporary sources, beginning with a letter written to Scott Mar. 16, 1853, by Edward Bright, Jr., corresponding secretary of the American Baptist Missionary Union: "I have the pleasure of informing you that you were yesterday appointed a missionary---to France. The appointment was made by the Executive Committee with entire unanimity and cordiality.---You would be---the theological teacher in the mission, North and South, and--- have charge of the mission church in Paris.---Mr. Willard---needs a helper and the church needs care. The necessity in all its aspects is---strong and pressing." Bright concluded by suggesting that Scott come to Boston for an interview in the near future. No mention was made of salary.

The next day Bright wrote Erastus Willard, *q. v.*, informing him of the appointment and stating that Scott was chosen rather than a "Mr. D." because he could carry into the work an experience of some ten years standing as a successful minister and pastor. He continued, "You will recollect him as the Brother who accompanied Mr. Shailer to Douai in 1852. We believe he will prove to be just what the mission needs, if he accepts the appointment, as we confidently expect he will. We hope you will see him in June."

Scott did accept and, in the words of his church's historian, "The appointment seemed to offer a field of great usefulness, and Mr. Scott asked to be released from the pastorate in order that he might enter upon this service. The request---was reluctantly granted, the church bearing witness to 'the rare ability, kind feeling and fidelity which had distinguished his labors in Portland, making a sacrifice at the call of the missionary board to which no consideration could reconcile them save the belief that the great head of the church may have required it.'"

From May 17 to 20, 1853, Scott was at Albany as a delegate from Maine to the annual meeting of the American Baptist Missionary Union. At this meeting he was introduced as "late pastor of the First Baptist Church, Portland," and his appointment to the French mission was announced, his duties

in the new post to consist of "teaching young men intending to devote themselves to the Christian ministry."

About a month later, at the annual meeting of Maine Baptists, held in Saco, "Rev. J. R. Scott---was present, and by an address awakened much interest in the work to which he had been called."

Then came an event that precipitated Scott into unexpected soul-searching. He became engaged to Catharine Seaver — and then discovered that she was unwilling to go to France as a missionary's wife. In coming to a decision, he was confronted on one hand with his pledged word to the mission board, his interest in the French (dating back to his youthful friendship with Rostan and reinforced by his recent visit to France), his natural love of travel and his duty, as a minister of the Gospel, to go wherever he felt God's hand pointed; on the other with his love for Catharine and his probable indebtedness to her for his trip to Europe together with his desire to establish a home for his two motherless children. He chose to resign the mission post. In doing so he became one of the very few who, having once accepted an appointment, failed to carry it out. In the first 50 years of the Union's existence only ten percent of its appointees failed to serve, most of them because death intervened.

What the struggle cost Scott we can only guess. A hint is conveyed in another letter, written July 12, 1853, by Bright to Willard (emphasis ours): "Mr. Scott accepted the appointment, resigned his pastoral charge, and intended to leave for France early in September. But he has found good reasons, as he believes, for declining to consummate a matrimonial engagement made a few weeks ago, and his position is so trying to himself and many others, that he has given me his resignation as a missionary. This is wise as we all suppose."

It was on Sept. 6, 1853, that Scott, then 38, married Catharine Seaver, who was on the verge of her 29th birthday (at the time of his first marriage Scott was 30, his bride 26). Their wedding journey was taken aboard an inland steamer.

Catharine S. Scott's love for her husband is strongly expressed in letters written under the emotional stress of his death eight years later. To her husband's brother James she described him as her earthly idol; to Mrs. Shailer she wrote: "I have had but few intimate friends; them I have idolized. One has just been removed from my sight." Scott, in turn, showed the warmth of his feeling for her in letters written during the last year of his life. Addressing her as "Dearest Katie," he went on to say: "How I should like to know of your dear welfare, and that of the little ones I have left behind.---Take good care of yourselves, and trust a kind Providence in regard to all that is before us.---May all my darling family have a large interest in that Grace which will insure their highest welfare forever." His concluding words were, "Good-by, dearest."

1. Scott himself is responsible for the inversion of dates.
2. Fall River, a long-established city, is at the head of Mount Hope Bay, 50 miles from Boston. Its strategic location on an excellent harbor suited for large ships and the abundant water power supplied by the Fall and Taunton rivers have made it an important industrial and commercial center. In 1850 its population was 11,500. — Columbia, 603; Bureau of the Census.
3. "The Annual Meeting of the Fall River Domestic Missionary Society was held in the 1st Baptist Church. Rev. Mr. Scott made a brief introductory speech upon the good this movement was capable of doing to that large class of our community who are out of reach of the Church, and upon its utility as a means of reaching the Catholic population." — Fall River News, Apr. 4, 1854.
4. Isaac T. Brownell (b. 1826), son of Clarke and Sarah (Tompkins) Brownell, married Roby Peirce [sic]. — G. C. Brownell, comp.:---Descendants of Thomas Brownell---, 252.
5. Charles Wadsworth, Sr., "a Presbyterian clergyman of distinction," was in Philadelphia as late as 1860. His other pastorates were in Troy, N. Y., and in San Francisco. — NCAB, XXI, 391.
6. J. T. Edwards of the Market Street Church, Petersburg, was appointed a delegate to the Virginia Baptist Convention of 1854. — Va. Bapt. 21st, 2.

After the wedding journey Scott found a new pastorate awaiting him. It was at the First Baptist Church, Fall River, where he succeeded A. P. Mason in response to a unanimous call. — Edward Bright, as cited (courtesy of the American Baptist Foreign Missionary Society); Manual --- by the First Baptist Church (Portland), n. p.; Burrage: Me. Bapt., 393-4; Me. 29th, 5, 26; Mssyn. Jubilee, 263-4, 272-3; Mrs. JRS to Mr. and Mrs. James Scott, Dec. 20, 1861; same to Mrs. (W. H.?) Shailer, Jan. 3, 1862; JRS to his wife, Aug. 20, 1861; family records in the keeping of RES; Fall River News, Jul. 28, 1853; Cathcart, 755.]

. . 1 8 5 4 . .

SUNDAY, JAN. 22. Some memoranda omitted, supposing this book lost.

FRIDAY, JAN. 20. Returned from Boston, after passing a few days with wife in Boston. Brought my son Shailer to Fall River, which at length completes my family arrangements. Martha I brought on from New York a month ago.

TUESDAY, FEB. 28. Attended Pastoral Union of Taunton Baptist Association, at Mansfield. Read a Review of Brobnell's "GOD in Christ," and in the evening preached.---

THURSDAY, APR. 27. United in marriage Mr. Isaac T. Brownell and Miss Roby G. Pierce, both of Fall River. \$5.

MONDAY, MAY 8. Having dispatched my family to Boston, started for Philadelphia to attend the Baptist anniversaries.

TUESDAY, MAY 9. New York.

WEDNESDAY, MAY 10. Philadelphia. American Baptist Historical Society.

THURSDAY, MAY 11. American Baptist Publication Society.

FRIDAY, MAY 12 - SATURDAY, MAY 13. American Baptist Home Mission Society.

SUNDAY, MAY 14. Morning heard Rev. Mr. Wadsworth, Presbyterian. P. M. Rev. Dr. Stow, of Boston, before Publication Society. Evening, Rev. Dr. Hague, of Albany, before Bible Society.

MONDAY, MAY 15. Anniversary American & Foreign Bible Society.

TUESDAY, MAY 16 - WEDNESDAY, MAY 17. Board meetings of American Baptist Missionary Union.

THURSDAY, MAY 18 - FRIDAY, MAY 19. Meetings of Union. Absorbing subject — the Deputation business. Some sharp debate, but a happy and harmonious conclusion was arrived at, completely vindicating the acts of the deputation, and the course of the Executive Committee in sending them out.

SUNDAY, MAY 21. Went out yesterday afternoon to Germantown with my old friend, Rev. J. Newton Brown, to make him a little visit. This morning, preached for Rev. Mr. Richards, pastor of the church in Germantown. Talked to Sunday-School in the afternoon, and returned to Philadelphia.

MONDAY, MAY 22. Started for home, having stopped during my stay at Bro. Charles E. Clark's (77 S. 12th St.). I baptized his wife in Petersburg, Va. Saw bro. & Sister Edwards

1. "Rev. Mr. Scott preached last Sabbath morning with reference to the late Fugitive Slave affair in Boston. The discourse contained many excellent things, although not as direct as it might have been. We also thought it rather conservative for the times. Perhaps, however, we were not in a suitable frame of mind to judge correctly of the latter particular." — Fall River Monitor, June 10, 1854.

The arrest "of Anthony Burns in 1854, in Boston,---with other cases arising under the Fugitive Slave Law of 1850, probably had as much to do with bringing on the Civil War as did the controversy over slavery in the Territories." — Encyc. Brit. 1947, IX, 904.

2. "The sixth out-doors religious meeting under the charge of the City Missionary was addressed by Rev. J. R. Scott.---His sermon was founded on Rev. 22:17." — Fall River News, Jul. 16, 1854.

3. Edwards Amasa Park (1808-1900) graduated from Brown when he was only eighteen. After completing his preparation for the Congregational ministry he served four years in Braintree, leaving to teach at Amherst. It was at Andover, however, that Park found his true calling. For 45 years he was a professor there. "As a preacher and teacher of the art of preaching he had few peers. His sermons were events in the lives of his hearers." — DAB, XIV, 204-5.

4. Peirce Academy, Middleboro, was founded in 1808, largely through the generosity of Levi Peirce. Until 1835, when it was incorporated, the struggle to keep it alive met with many discouragements. "The act of incorporation was the turning-point in the history of the academy. From the first it had fitted students for college, competing without an endowment with other institutions largely endowed, but it did not obtain great success until---1842, when Professor Jenks became its principal. From that time its reputation was not excelled by any academy in Massachusetts.---In 1850 the reputation of the academy was so extended that more commodious quarters were needed." A second building was then erected at a cost of \$10,000, half of which was advanced by Jenks. He was not repaid until 1855. — Superintendent of Schools, Middleboro.

Avery Briggs, q. v., was one of the incorporators of Peirce Academy. — Same.

5. "The festival of the Missionary Sunday Schools, held under the supervision of Mr. Thomas Boardman, the City Missionary, held in the Music Hall, is highly spoken of. The exercises were prayer offered by Mr. Fanton of the Franklin St. Church, address by Rev. Mr. Scott of the First Baptist Church, and recitations and singing by the children. Tables of good things were prepared for the children, of which they partook at the conclusion of the exercises." — Fall River Monitor, Sept. 30, 1854.

Another local paper's editor was so favorably impressed by the "excellent address" made by Scott on this occasion that he gave it front page space together with a note calling attention to it. — Fall River News, Oct. 5, 1854.

6. James Lawrence Scott married Mary Augusta Brown, daughter of Alvin Brown and his wife Samantha Eudoxia Stilson, Oct. 12, 1854. Her father was a farmer at Marbledale, Conn. J. L. Scott was then 41, his bride 34. — Family Bible in the keeping of RES; Trinity College.

7. The brief visit left a pleasant impression upon Scott's hostess who said, many years later, that she remembered him as "an exceedingly pleasant man." — Mrs. J. L. Scott to Mrs. J. R. Scott, Nov. 17, 1882.

of my old Petersburg charge. New York.

TUESDAY, MAY 23. Fall River — Boston.

WEDNESDAY, MAY 24. Malden.

THURSDAY, MAY 25. Back to "sweet home" again, with my family in health, and much to be thankful for.

FRIDAY, JUNE 23. Went to Boston with my family. With son Shailer took boat for Portland, Me. 1

SATURDAY, JUNE 24. Portland. Called on a number of friends.

SUNDAY, JUNE 25. Preached in the morning to my former charge, and in the afternoon for Bro. Eaton at Free Street. Evening, prayer meeting at Federal Street. Cordially greeted.

MONDAY, JUNE 26. To Boston.

TUESDAY, JUNE 27. Newton — Alumni meeting.

WEDNESDAY, JUNE 28. Newton again — anniversary.

THURSDAY, JUNE 29. Returned with son to Fall River.

SATURDAY, JUL. 15. United in marriage Mr. Robert McCulloch and Mrs. Jeannett P. Binet. \$5.

WEDNESDAY, SEP. 5 - THURSDAY, SEP. 6. Brown University Commencement. 2
Heard Prof. Park of Andover deliver a very handsome oration on Taste and Religion as auxiliary to each other. 3

Received official notice of my election as a member of the Board of Trustees of Pierce [sic] Academy, Middleboro'. 4

WEDNESDAY, SEP. 13. Went to N. Attleboro' to attend Taunton Baptist Association. Preached Introductory Sermon. Elected Clerk of Association.

THURSDAY, SEP. 14. Returned home this evening.

WEDNESDAY, OCT. 11. Put my family on the track for Boston, and started myself, per steamboat "State of Maine" for New York. 5

THURSDAY, OCT. 12. Reached New York at 8, this morning, just late enough to miss the New Haven train, in which I intended to start for Marbledale, Ct., to attend my brother James's wedding. He is to be married at 4 o'clock this afternoon. 6

As I could not accomplish this, I pushed on by Hudson River Railroad and N. Y. Central R. R. to Rochester, N. Y. where arrived Friday morning, Oct. 13, 5 o'clock, and went to my friend's, Prof. Robinson.

SUNDAY, OCT. 15. Preached, morning and evening at 1st Baptist Church, and presided at prayer-meeting in the afternoon.---

MONDAY, OCT. 16. Started for home at 8, a.m. Lodged in Albany.

TUESDAY, OCT. 17. Reached Marbledale, Ct., and passed the night at Mrs. Brown's, the mother of my brother's wife, M. Augusta Brown. Saw Mrs. James Lawrence Scott for a few moments once a number of years since. 7

WEDNESDAY, OCT. 18. Left Marbledale much pleased with my new sister-in-law. James has waited long, but got a prize at last. Reached New York. Horace accompanied me to Bridgeport, on his way to Middletown, where he is about commencing a course of theological study.

THURSDAY, OCT. 19. Left for Fall River at 4, p.m.

FRIDAY, OCT. 20. Arrived at Fall River. Stop at Jeff[er]-

1. Jefferson Borden (1801-1877) was a builder of railroads, steamboats and mills. With his brother Richard (1797-1874) he established the Fall River Steamboat Line in 1847. He was a trustee of both Newton and Brown. — Brown, 10; NCAB X, 309; Pierce, 7.

"All of the Fall River Borden families are distantly related, being the descendants of Richard Borden who came here in 1635." — Miss Hattie Silvia, Fall River.

Scott visited Borden in 1861 and wrote home: "I have recd. a cordial welcome, and as usual everything is done for my health and comfort. The state of the country and of business makes Mr. B. somewhat blue, but he is the same good kind man as ever." — JRS to his wife, May 27, 1861.

2. An open letter from Scott expressed his commendation of the work done in the Missionary Free Evening Schools, which were attended by "80 to 90 males and from 70 to 80 females, many living at a distance." Scott appealed for a sufficient number of teachers to carry on these schools. — Fall River News, Nov. 23, 1854.

3. A news item told of the change Scott was about to make, stating that "for the last fourteen months he had been the faithful and highly esteemed pastor of the First Baptist Church." "An extended field of influence and facilities for personal improvement" were the reasons given for Scott's transfer to Rochester. — Same, Nov. 30, 1854.

4. "The removal of Brother Scott was the severing of a connection which had been pleasant and mutually agreeable. Although attaching no blame to him for severing, yet it is their opinion that both pastor and people should be slow in making changes in pastoral relations. He was a dear good man, but couldn't see it his duty to remain with us only about a year. That he made a mistake in leaving us, he became convinced a few years later." This account, by a contemporary of Scott, goes on to describe him as "dear Pastor Scott, kind hearted as a child, as tender as a woman." — J. E. Dawley, Clerk of the First Baptist Church, Fall River (MS in the keeping of the church).

The membership of the church was 300 in 1854; that of Rochester 519 at about the same date. — Same; Rochester 1887, 13-14.

5. Rochester, New York, situated on the Genesee River, and incorporated in 1817 as a village, had grown to be a city of 48,000 inhabitants by 1860. At least two of its institutions of learning (the University of Rochester and the Divinity School) date back to Scott's day. — Columbia, 1517; Bureau of the Census.

6. Elijah F. Smith was a deacon of the First Baptist Church, Rochester, from 1848 to 1880. — Rochester Cent., 54; Rochester 1864, 3, 42.

7. Charles Seaver Scott (1855-1930) graduated from Brown (Phi Beta Kappa, Sigma Phi) in 1877. After serving as principal of the high school at Wrentham, Mass., for a year, he entered Newton, from which he graduated in 1881 and a few months later married Jeannie Thompson Pond, one of his former pupils. His first church was at Franklin, Ind., where he stayed four years, leaving to accept a call to Hackensack, N. J. His subsequent pastorates were at Somerville (1887-1892), Marlboro (1893-1896) and Waverley (1896-1899), all in Massachusetts. In 1901 he turned to the business field and opened in Waverley a real estate and insurance office which he later developed into a chain of offices. He was a Mason and a member of the Society of Mayflower Descendants. His children were Charles Warren, Mary S. (Mrs. E. M. Barss), Janet L. (Mrs. G. L. McKenzie) and Roscoe E. Scott. — A. N. Marquis, ed.: Who's Who in New England (1909), 828; Brown, 274; family Bible in the keeping of R. W. Pond, Arlington, Mass.; Franklin (Ind.) Evening Star, Apr. 8, 1942.

8. During the summer, Scott's only book, The Congregational Psalmist: a Collection of Psalm Tunes Adapted to a Selection of Hymns Contained in The Psalmist, and Intended for Congregational Use in Baptist Churches, was published by William N. Sage at Rochester. It is a slender volume of 128 pages which includes his own

son] Borden's.

MONDAY, OCT. 23. Started for Boston. Reached there between 10 & 11, a.m.

SATURDAY, OCT. 28. Returned home with my family. Found a communication awaiting me in the post office, from Rochester, informing me of my unanimous election to the pastorate of the 1st Baptist Church, Rochester, New York. May the Lord direct me to a right decision! But how can I get away from Fall River?

SUNDAY, NOV. 12. Sent in a letter to the 1st Baptist Church & Society of Fall River, resigning my charge. It was read at the close of the afternoon service.

MONDAY, NOV. 13. A committee waited on me this evening to see if I could be induced to withdraw my resignation. Lord, help me to do right.

SATURDAY, NOV. 18. Sent letter to committee saying that I could not reverse my decision.

SUNDAY, NOV. 19. My resignation accepted, as I understand without an individual in the congregation being willing.

MONDAY, NOV. 20. Wrote to the Board of Trustees of 1st Baptist Church & Society in Rochester, accepting call to pastorate.

TUESDAY, NOV. 21. Commenced preparation for moving.

SUNDAY, NOV. 26. Preached three times to my dear flock --- Good attendance and attention. 2

SUNDAY, DEC. 3. Took leave of my congregation in Fall River. May GOD bless them, and send them a better pastor. 3 4

TUESDAY, DEC. 5. Left Fall River for Boston.

WEDNESDAY, DEC. 6. Left Boston with my family for Rochester. Lodged at Albany.

THURSDAY, DEC. 7. Albany to Syracuse.

FRIDAY, DEC. 8. Detained a no. of hours in Syracuse but got off so as to reach Rochester at about 7, p.m. Roads much blocked up with snow. Excessive cold. Still got thro' much more comfortably than we could have anticipated in the circumstances, or than we should have done, had we started a day earlier or later. Thanks to a kind Providence. May my coming to this city prove indeed of the divine ordering and for a good end. Taken to the residence of Dea. E. F. Smith. 5 6

. . 1 8 5 5 . .

THURSDAY, FEB. 15. At half-past four o'clock this morning, my wife bore me her first child, a son. His name is CHARLES SEAVER SCOTT. May GOD spare his life; but only that it may be passed in his service, and, at length, be crowned with the rewards of a happy eternity. 7

TUESDAY, AUG. 7 - FRIDAY, SEP. 7. With my family away passing my vacation. Family in Boston mostly, except Shaller in Malden. Fall River --- Rocky Point on Narragansett Bay --- Bellows Falls --- Franconia & White Mountains --- Portland, where had Martha's remains removed from tomb to a grave, & inscription put over them.

hymn, To Thee This Temple, set to the music of the common meter tune, London. A reviewer said of the hymnal: "The design of this carefully arranged volume is excellent.---Our pastors and people should take a deeper interest in promoting congregational singing. It is ardently hoped that the compiler---and the publisher---will find a rich reward in furnishing this volume for our churches." -- Christian Review, XXI, 157-8.

1. (Opposite page.) W. G. Howard, D.D., was pastor of the Second Baptist Church, Rochester, from 1851 to 1856 and of the First Baptist Church, Chicago, for the next three years. He was also president of the board of trustees of Rochester Theological Seminary from 1853 to 1857. -- Cathcart, 209; Rochester 1892, 18, Roch. Theol. Sem., 17.
2. Velona Roundy Hotchkiss, D.D., (1815-1882), "one of the strongest men in our denomination in the Empire State," was a professor at Rochester Theological Seminary from 1854 to 1865. Prior to that he held pastorates in New England; afterwards he occupied a pulpit in Buffalo. -- Cathcart, 545; Roch. Theol. Sem., 28.
3. Probably Zenas Freeman who was one of those who "took a deep interest in the feeble beginnings" of the seminary. He was a member of its board of trustees from its founding in 1850 until 1859. -- Roch. Theol. Sem., 18; Cathcart, 999, 1001.
4. E. Bottum was elected a deacon of the Second Baptist Church, Rochester, in 1855. -- Rochester 1892, 25.
5. Alvah Strong, publisher of the Rochester Daily Democrat, was converted during a revival conducted by C. G. Finney in 1830. He was one of the men without whom "Rochester Theological Seminary might never have come into being." His son, A. H. Strong, later became president of this seminary. -- Cathcart, 1001, 1118-9; Rochester Cent., 10-13.
6. Myron Strong was one of the eight deacons of the First Baptist Church, Rochester, in 1864. -- Rochester 1864, 3, 11, 43.
7. The project was under discussion for more than six months, at the end of which time "further consideration---was indefinitely postponed." -- Colgate-Rochester Divinity School.
8. Lewis Denny (or Denney) was a trustee of Rochester Theological Seminary from 1853 to 1854. He became a trustee of the Second Baptist Church, Rochester, in 1847 but was not a deacon. -- Rochester 1892, 25-6; Roch. Theol. Sem., 20.
9. Rebecca, daughter of James and Phebe (Newhall Scott,) was baptized in 1805 and died unmarried Jul. 27, 1858. -- Richardson, 21.

A letter from "Aunt Rebecca," Boston, to Scott and his wife, Mar. 21, 1858, says, "It is one year today since I came to Mrs. P---'s, invalid that I am, -- she seems willing that I should commence another." It also mentions Susan, who was "still at Somerville."

10. The Robinson Rhetorical Society of Rochester Theological Seminary, formed in 1856 and named for Scott's friend, E. G. Robinson, elected Scott an honorary member Oct. 15, 1856. -- D. Bowen, secretary of the society, to JRS, Oct. 15, 1856.
11. Frank Richardson Scott, like his father, had more than a drop of salt water in his veins. As a young man, he shipped aboard a whaler bound for African waters. He was also like his father in being the means of saving a man from drowning, the younger man's feat being a dive from a Boston bridge in time's nick for a rescue. F. R. Scott made his home in Malden, Mass., and was a member of Tremont Temple, Boston. For nearly 50 years he was in the employ of Jacob Dreyfus & Sons of Boston. He married Ida Emma Rich in 1880 and their children were Herbert, Grace B. and Frank R. Scott, Jr. Deeply devoted to his family, F. R. Scott lived to see it increase to the third generation. He died Apr. 12, 1934, at the age of 76. -- Family tradition; unidentified clipping in the editor's keeping; fam-

. . 1 8 5 6 . .

FEB. - MAR. Holding daily prayer-meetings of much interest. A number of conversions.

TUESDAY, MAR. 18. Rev. Dr. Howard, Rev. Prof. Hotchkiss, 1&2
 Rev. E. Freeman, Prof. Benedict, E. Bottum, Dea. A. Strong, 3,4&5
 Dea. M. Strong, and J. R. Scott, met this afternoon in vestry 6
 room of Second Baptist Church, Rochester, to consult about purchasing for the use of a Baptist Church hereafter to be constituted, the Tabernacle Baptist Church Edifice— 7
 a proffer of sale having been made by its present proprietor, Dea. Denny. After an explanatory statement by Prof. 8
 Hotchkiss — Rev. Dr. Howard having been appointed Chairman, and J. R. Scott, Clerk — it was voted to recommend to the First and Second Baptist Churches, to appoint each at their meetings to-morrow evening, a committee of conference of five members, to consult on the subject in a meeting to be held in the vestry of 2d Baptist Church, on Thursday evening next.---

WEDNESDAY, MAR. 19. - THURSDAY, MAR. 20. Attended an ecclesiastical council in Brockport, N. Y., to sit on a case of discipline, involving the character of two female members of the church in Brockport.

WEDNESDAY, AUG. 6. - WEDNESDAY, SEP. 10. Absent from home on a visit with my family to the East. Boston — Swampscott — Portland, &c. My aunts Rebecca and Susan have broken up 9
 housekeeping, Rebecca being much out of health. Left Rebecca in Boston and Susan in Somerville.

. . 1 8 5 7 . .

TUESDAY, JUL. 28. - FRIDAY, AUG. 28. Visit to Boston, &c. 10
 Ill all the time. Operation on my throat in Fall River, Aug. 9.

SUNDAY, SEP. 13. Son born to me this morning at five minutes past 8 o'clock. The Lord grant me grace for this increased responsibility. Name — Frank Richardson Scott. 11

WEDNESDAY, OCT. 28. Started on a journey to Virginia for my health. Elmira.

THURSDAY, OCT. 29. Tamaqua, Pa.

FRIDAY, OCT. 30. Baltimore.

SATURDAY, OCT. 31. Washington.

SUNDAY, NOV. 1. - MONDAY, NOV. 2. Washington & Columbian College.

TUESDAY, NOV. 3. Charlottesville, Va. University of Va. Wm. P. Farish's & Addison Maupin's until 21st, when went 12
 to Richmond, and stopped with President Ryland.

WEDNESDAY, NOV. 25. Petersburg, at C. F. Fisher's & Thos. Wallace's till

WEDNESDAY, DEC. 9. when went to Norfolk.

THURSDAY, DEC. 10. Hampton till

TUESDAY, DEC. 15. when started for home by Bay Route.

SATURDAY, DEC. 19. Reached home very much benefited by my trip, and, I trust, thankful to a gracious GOD for restor-

DIARY NOTES
(Continued from page 370.)

ily Bible in the keeping of Mrs. M. S. Sherborne.

12. Addison Maupin (1813-1872), a farmer, studied at the University of Virginia. During the Civil War he moved to Rome, Ga., but returned to Virginia in 1867. The last year of his life was spent in Baltimore. — U. of Va., II, 45 (appendix); Religious Herald, VII, #16 (Apr. 18, 1872).

1. (Opposite page.) Scott was recording secretary of the N. Y. Baptist Union for Ministerial Education from 1856 to 1857 and a trustee of Rochester Theological Seminary from 1855 until his death. — Roch. Theol. Sem., 15, 20.

2. The only available evidence in support of this statement is the church membership count, which indicates a lack of growth. In 1855 there were 469 members, in 1856, 485 and in 1857, 464. During the three years of Scott's pastorate there were 44 baptisms and 48 admittances by letter; in the same period there were eleven deaths, 78 dismissals (presumably to other churches because of change of residence) and 55 exclusions. At Rochester the old practice of combining civil justice with ecclesiastical matters still obtained. A specific instance, probably mentioned in the diary only because it took Scott away from home, is found in his entry for Mar. 19-20, 1856. — Rochester 1887, 13-14.

3. William Nathan Sage (1819-1890), a publisher and later a wholesale boot and shoe manufacturer, graduated from Brown in 1840. He was a deacon and Sunday School superintendent of the First Baptist Church and a trustee of the Rochester Baptist Missionary Union. — Same, 3, 5, 8, 43; Brown, 160.

ing, preserving, & providing goodness.

The pleasure of meeting my former friends and parishioners has been great, and surely hospitality and kindness could go no farther than as they have been exercised towards me. The Lord reward my dear friends, & have mercy on each house!

. . . 1858 . . .

1

MONDAY, JAN. 25. To the Board of Trustees of the 1st Baptist Church & Society, Rochester, N. Y.:

---I---offer---my resignation of the charge which I have held now something more than 3 years---to take effect the first day of May next.---

To sunder the ties---is painful indeed. But already, I fear, the interests of the church have suffered from my incapacity to discharge the duties of my office; & probably it will be some time before I could resume in full the labors which naturally devolve on your pastor.---

2

May the Chief Shepherd speedily supply you with a pastor, whose labors he will be pleased to bless far more largely than he has those of your affectionate brother in Christ, J. R. Scott.

TUESDAY, JAN. 26. The above letter was read this evening in Annual Meeting---No action taken. Referred to Trustees to be returned for action at next church meeting.

FRIDAY, FEB. 5. The following resolutions were adopted in Covenant Meeting:

"Whereas, our beloved Pastor---, by reasons of declining health, has felt called upon to tender his resignation---now therefore

Resolved, that in accordance with his wishes we accept his resignation---

That in severing this endeared relation which has so harmoniously bound us together for over three years last past, we most heartily reciprocate the kind expressions of affection, love and esteem contained in his letter, and that our prayers, our sympathies & our best wishes will go with him wherever he goes, and be with him wherever he stays; and that in all the relations of life he may have the same rich consolations of the glorious gospel which he has preached so faithfully during his stay with us; and when life's journey is over, that he, his beloved companion, & his children, may all have part in that better resurrection where sickness & sorrow & separation never come."

3

Communicated by Mr. Wm. N. Sage.

THURSDAY, MAR. 11. At 20 minutes before noon this day GOD was pleased to remove from this world and I doubt not take to his own blessed embrace, my darling daughter Martha, aged 8 years & nearly 4 months.

She had a shock of palsy on the morning of the first Sabbath of the year, proceeding from affection of the brain, probably. She partially recovered from the effects, but some weeks ago took the measles, which did not come out well. She

1. A poignant memento of this sorrowful day still exists. It is the receipted bill of the undertaker, C. V. Jeffreys, for the child's funeral expenses of \$46.50. Appended to it are the names of Oren Sage, E. Pancost, A. R. Pritchard, D. A. Woodbury, E. F. Smith, A. S. Lane "& your friend William N. Sage," each name except Sage's being followed by the amount contributed towards the payment of the bill. There is also a note to Scott: "My Dear Brother. Please receive above "small token" from a few friends. Very truly William N. Sage." And finally there is a line attributed to "Dr. Robinson," who must have been the same E. G. Robinson who was so close to Scott: "How beautiful is human Sympathy." -- MS in the keeping of RES.

2. George Dana Boardman, D.D., LL.D., (1828-1903) was born in Burma where his father was a missionary. He was another of the many Brown and Newton graduates whose path crossed Scott's. Boardman's first pastorate was in South Carolina but since he and his parishioners differed on slavery he resigned after only five months and returned north, where he held two long pastorates, one at the Second Baptist Church, Rochester, and the other in Philadelphia. He was "a courteous and scholarly Christian gentleman" who was "earnestly devoted to the---unification of Christendom and international arbitration." — Cathcart, 108-9; NCAB, XII, 479-80.

3. Mrs. Sarah P. Ellis, wife of Sylvenus [sic] A. Ellis, became a member of Scott's church in 1856. She was superintendent of the primary department of the Sunday School there for more than 30 years. — Rochester 1864, 30; Rochester 1887, 33; Rochester Cent., 27, 45.

4. Edward Lathrop, D.D., (b.1814), "a strong preacher and able counselor," was pastor of the Tabernacle Baptist Church, New York City, from 1844 to 1866, and thereafter at Stamford, Conn. He was one of Vassar's first trustees. — Cathcart, 672.

5. John Moffat Bruce (1819-1884), a partner in the firm of Bruce & Cook, metal importers in New York City, was an officer and active worker in all religious and benevolent work of the Baptists in that city and in Yonkers, his home. Among his benefactions was a gift of \$25,000 to the Rochester Theological Seminary. Bruce's residence in Yonkers, coupled with his Baptist affiliations, suggests how Scott happened to receive a call there. — New York Public Library.

6. A Baptist church was organized at Yonkers in 1849, with fifteen members; twenty years later there were 253 members. Scott was this church's second pastor, succeeding D. H. Miller, D.D. In 1869, upon the dedication of a new house of worship, the name was changed to Warburton Avenue Baptist Church. — Yonkers, 5 et seq.

rapidly declined---Her sickness has been a truly beautiful one, and her sick room a sacred place.

GOD knows how this poor heart is stricken, but I would not open my mouth in the way of complaint, for "Thou didst it."

Martha was a child who greatly endeared herself to all who knew her. Her quickness of perception and facility of acquisition had rendered her uncommonly intelligent for one of her age; and a more dutiful, conscientious and affectionate child never lived. She gave good evidence too that divine grace had wrought in her soul a preparation to go and be with Jesus, the good Shepherd.

SUNDAY, MAR. 14. Mattie's remains were taken to Mt. Hope 1
this afternoon, & deposited in the receiving tomb, as I propose taking them to Portland, Me. for interment.

The funeral services were performed by Rev. Dr. Robinson, 2
assisted by Rev. Mr. Boardman, in the First Baptist Church, in the presence of a large and deeply affected assembly. Dr. R[obinson] paid a high tribute to Mattie's character for filial obedience, conscientiousness, amiableness, patience, gratitude, and faith in Christ.

---Lines, compsed by Mrs. Sarah P. Ellis, appeared in 3
the "Democrat" news-paper. They are as true as they are sweet.---

SUNDAY, MAY 2. Last Lord's Day completed my pastorate in Rochester, and I preached a sermon appropriate to the occasion.---To day, however, I preached & baptized three persons in the forenoon, and administered the L[ord's] Supper in the afternoon.

WEDNESDAY, MAY 5. Yesterday left my house, & went with my family to Mrs. J. C. Stone's. To-day, left with my family for Boston, & with them dear Mattie's remains for Portland.

THURSDAY, MAY 6. Reached Boston, & took boat for Portland.

FRIDAY, MAY 7. Have to-day deposited the remains of my precious child in the grave of her mother, & had an inscription cut to her memory on the monument under that for her mother. This seems to be the last I can do for my darling daughter; but her memory will always be cherished as a sacred treasure. A better father now has the care of her.

SUNDAY, MAY 8. Preached this afternoon for Br. Shailer.

MONDAY, MAY 9 - TUESDAY, MAY 10. Returned to Boston.

MONDAY MAY 17 - WEDNESDAY, MAY 26. Boston, New York, Philadelphia, (Missionary Union), New York (preached for Dr. Lathrop, stopping at John M. Bruce, Jr.'s), Fall River, back to Boston. 4&5

TUESDAY, JUNE 8. Went with wife & two younger children to board with Mr. Walker, of Newton Center, Mass.

FRIDAY, JUNE 18. Received a call to become pastor of Mt. Clivet Baptist Church, Yonkers, N. Y. Since accepted to take 6
effect August 1st next.

TUESDAY, JUL. 27. My aunt Miss Rebecca R. Scott departed this life in the city of Boston, aged 52 years.

THURSDAY, JUL. 29. Funeral.

1. Yonkers, an industrial city (pop. in 1860, 8,000) is on the Hudson River opposite the Palisades. Its name, derived from jonker or jonkheer, meaning "young lord", is reminiscent of the seventeenth century, when it was part of a large grant belonging to one particular jonker — Adrian Van Der Donck. — Columbia, 1935; Bureau of the Census.

2. This sermon was printed in a religious periodical. — Unidentified pages numbered 573-94, October, 1859.

3. Anna Louise Scott lived to the ripe old age of eighty-seven. She never married, but worked in an office and, caring for her aging mother Catharine, maintained the family homestead in Chelsea, Mass. After her mother's death (1903) she moved to Waverley, Mass., where she lived in the home of her brother Charles and worked in the office of his firm, C. S. Scott & Co. Upon retiring, she maintained her own home in one of several properties that she owned in Waverley.

Miss Scott was a devout Baptist and taught Sunday School for decade after decade. One of her chief pleasures was her extensive correspondence. She was a liberal donor, within her means, to religious and philanthropic causes.

Too young when her father died to have any recollection of him, this daughter nevertheless was deeply interested in the production of his biography. It was through her that many of the documents and mementos used as source materials were given to her nephew, Roscoe E. Scott. — Belmont (Mass.) Citizen, Oct. 4, 1946, 2; data supplied by RES.

4. Continuing this line of thought, Scott wrote his brother James: "There is in my mind something inexpressibly solemn in this idea of existences commencing that are never to end, and especially in the thought that the result of probation is made to such a degree contingent on influences exterior to the subject of discipline! Above all how momentous a thing is parental guidance and governance!" — JRS to J. L. Scott, Aug. 15, 1859.

5. \$50 Premium Tract on Congregational Singing, published by Horace Waters, New York, was offered for sale at 2¢ a copy or \$10 per thousand. It was a duodecimo pamphlet of eight pages, bearing on the titlepage the notation: "This tract was originated by the following committee, members of five evangelical denominations and issued under their direction: John Rankin, Horace Waters, Joseph H. Jackson, James Robinson, D. O. Ketchum. The committee of award consisted of Rev. N. Bangs, Rev. Thos. S. Hastings, and Rev. A. Kingman Nott."

6. Lemuel Moss, D.D., (1829-1904), spent nine years of his youth as a printer, chiefly with the Lawrenceburg (Ind.) Register. He married Harriet Bingham of Cincinnati on Christmas Eve, 1851, and two years later went to Rochester to enter the university there. Moss graduated with high honors in 1858 and from Rochester Theological Seminary in 1860. Thus it was while he was a student and Scott was pastor of the city's First Baptist Church that the two men met. Scott's letters from Moss have been preserved; they are full of respect and solicitude for his older friend.

After Moss' ordination he remained at Worcester four years as pastor of the First Baptist Church. Next he became secretary of the U. S. Christian Commission; his book, Annals of the U. S. C. C. (1868) is the only published account of that organization. A three-year period on the faculty of the Bucknell was followed by the editorship of The National Baptist, a position he held for four years. Turning again to teaching, Moss spent a year at Crozer Theological Seminary as professor of New Testament interpretation and another as president of the University of Chicago. His longest continuous service was as president of Indiana University from 1875 to 1884. Towards the end of his career he returned to editing, heading The Ensign (Minneapolis) for four years and The Baptist Commonwealth (Philadelphia) for a short time. Moss' last pastorate was at Woodbury, N. J.; his last teaching position at Bucknell, where he lectured on social science from 1898 until his death. In his last years he also became actively in-

1858 (Aged 43)

DIARY OF JACOB R. SCOTT

SUNDAY, AUG. 1. Commenced my new pastorate in Yonkers,
N. Y. "Except the Lord build the house," &c. &c. "Now,
Lord, send prosperity." 1

. . . 1859 . . .

WEDNESDAY, JUNE 29. Delivered the Address before the Alum-
ni of Newton Theological Institution, on "Ministerial Suc-
cess." 2

MONDAY, AUG. 8. This afternoon at 20 minutes after 4
o'clock, my sixth child, a daughter, whom we propose to name
Anna Louise, was born. GOD grant the life thus begun maybe
crowned with everlasting life. 3

DEC. Obtained \$50 prize for tract on Congrega-
tional Singing. 4
5

. . . 1860 . . .

TUESDAY, APR. 3 - THURSDAY, MAY 31. Trip to Virginia for my
health. Kindness of friends unbounded. A pleasant visit.
Charlottesville — University of Va. — Petersburg — Nor-
folk — Hampton. On leaving, Dea. Peck put \$30 into my hand
to help pay expenses.

THURSDAY, AUG. 30. Preached at the Ordination of Mr. Lem-
uel Moss as Pastor of the 1st Baptist Church, Worcester, Mass. 6

SUNDAY, SEP. 2. Read my letter of resignation as pas-
tor of Baptist Church in Yonkers. 7
8

terested in the work of the American Baptist Historical Society, serving as an officer from 1895 to 1904. "Liberal in his intellectual attitude, he occasionally appeared on the platform of the Baptist Congress and by apt suggestion and comparison stimulated the movement toward a broader interpretation of Christianity." Moss' trait of pouring oil on troubled waters was illustrated at a Baptist convention at St. Paul in 1902, when he averted a serious crisis in the denomination, the convention adopting his proposal that a commission be appointed to solve the difficulties then existing. — DAB, XIII, 281-2.

7. Scott's wife wrote: "After a pastorate of three and a half years at Rochester, his health failing, he resigned his charge hoping after a few months' rest to resume preaching. In the meantime he received a call to the church in Yonkers. He accepted it with an understanding his health was not sufficiently restored to enable him to labor with all the activity he wished. I thank you for your kindness in saying his work there was not in vain.---He preached his last sermon at Yonkers." — Mrs. JRS to J. H. Clarke, Dec. 23, 1861.

At the close of his first year in Yonkers, Scott wrote to his brother: "My people have been very kind to me, having not only paid me my stipulated salary, but not far from \$400 over.---My salary for the present year is increased \$150." — JRS to J. L. Scott, Aug. 15, 1859.

8. At about the time Scott retired from his last pastorate he received this communication: "I have the honour to announce to you, that you have been elected a Member of the R. I. Alpha of the Phi Beta Kappa Society.---" — R. P. Dunn to JRS, Sept. 11, 1860.

Between 1836 and 1905, when a more restrictive policy was inaugurated, Brown's chapter of Phi Beta Kappa chose 249 alumni members and 30 honorary ones, the latter holding no degree from the university. E. G. Robinson, q. v., was, like Scott, in the former group.

Thomas Allen Jenckes, q. v., was the orator in 1860 when Scott was among those honored. The address was entitled, The Relations of Educated Men to the Forces that Actuate Society. Thirteen were received into the Society, including the governor of New Hampshire, a judge, a manufacturer, the president of Crozer Theological Seminary, a physician, two lawyers and six clergymen (three of them Baptists).

In Scott's own class at college, which numbered 24, exactly one-third were elected to Phi Beta Kappa as undergraduates. Three others attained the honor in later years: J. L. Lincoln, q. v., in 1842, Caleb Farnum in 1849 and Scott in 1860.

The editor of these notes thinks it likely that friends of Scott, sympathizing with him in his years of declining health and wishing to give him along overdue honor, entered upon a kindly conspiracy to secure it for him. To be sure, Scott's postgraduate career warranted it but the election's opportune arrival suggests that it was the result of benign plotting. — Hastings, ed.: Century of Scholars, 24-5, 69, 84, 91-2, 98, 100; Brown, 149-51; Guild, 398-9.

Scott was appointed superintendent of schools for Malden in March 1861, at a salary of \$500 a year and with the understanding that "he should devote at least one-half of his time to the duties of this office." Malden in 1850 had 5,800 inhabitants; by 1861 it had grown somewhat larger. — Malden School Committee Report (1861), 4; Bureau of the Census.

Late in May, although his health was so poor that one wonders at his being able to do so, Scott made a journey to New York, with a stopover in Fall River. He travelled alone and was gone about ten days. — JRS to his wife, May 27, 1861.

Scott's final journey was taken in August, 1861, to New Hampshire. It was a last futile effort to find a restorative in a change of climate; but like his first wife, who came north in vain to be rid of her affliction, Scott carried his illness with him. Even so, he wrote, "I have much faith to believe that could I remain long enough away, I should be materially benefitted by this change of air." — JRS to his wife, Aug. 20, 1861.

His family's spiritual welfare was close to Scott's heart. Upon the birth of each of his six children he committed the newborn child to God; in his last letter he wrote, "GOD bless my dear family." — Same.

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